METHOD GASPEY-OTTO-SAUER.

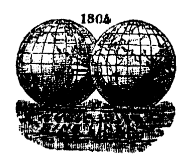
KEY

TO THE

OTTOMAN-TURKISH CONVERSATION-GRAMMAR

BY

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مقدمه

Preface.

This Key contains the translation of all the Exercises, Translations, Reading Exercises and the Turkish Appendix in the Ottoman-Turkish Grammar.

The student will notice that the English of the translations from Turkish have an Oriental colouring; that will help him to understand how the Turkish mind works.

The Orthography of purely Turkish words has been simplified a great deal, in accordance with the method adopted by the eminent Turkish authors. Though the same word may often be seen in their works spelt differently, yet they are all accepted as being correct (See § 56 in the Grammar).

The student must practice to write the Turkish characters beginning from the first page of the Grammar. A reed pen is preferable, but if it cannot be procured any stub pen will do the work. He must practice to copy all the Turkish Exercises.

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A Comparative Table of Ancient Alphabets.

Number.	Phœnician.	Hebrew.	Samaritan.	Names.	Original meaning.	Syriac.	Names.	Arabic.	Names.	Numerical value.	Latin.	Greek.	Names.	Numerical value.	Armenian.	Names.	Numerical value.
1	𐤀	א	ࠀ	aleph	ox	ܐ	olaph	ا	élif	1	A	Α	alpha	1	Ա	alp, ayp	1
2	𐤁	ב	ࠁ	beth	house	ܒ	beth	ب	bé	2	B	Β	beta	2	բ	bhén	2
3	𐤂	ג	ࠂ	gimel	camel	ܓ	gomal	ج	jim	3	C	Γ	gamma	3	գ	ghim	3
4	𐤃	ד	ࠃ	daleth	door	ܕ	dolath	د	dal	4	D	Δ	delta	4	դ	dha	4
5	𐤄	ה	ࠄ	he	lattice	ܗ	he	ه	hé	5	E	Ε	epsilon	5	ե	yéch	5
6	𐤅	ו	ࠅ	vav	nail, hook	ܘ	vav	و	vav	6	F	Ϝ	digamma	6			
7	𐤆	ז	ࠆ	zain	weapon	ܙ	zain	ز	zé	7	G	Ζ	zeta	7	զ	za	6
8	𐤇	ח	ࠇ	cheth	hedge	ܚ	heth	ح	ha	8	H	Η	eta	8	է	é(yet)	7
9	𐤈	ט	ࠈ	teth	head?	ܛ	teth	ط	tî	9		Θ	theta	9	թ	to	9
10	𐤉	י	ࠉ	yod	hand	ܝ	yud	ى	yé	10	I	Ι	iota	10	ի	ini	20
11	𐤊	כ ך	ࠊ	kaph	wing?	ܟ	koph	ك	kéf	20	K	Κ	kappa	20	կ	gén	60

12	𐤋	ל	ࠋ	lamed	ox-goad	ܠ	lomad	ل	lam	30	L	Λ	lambda	30	ղ	ghad	90
13	𐤌	מ	ࠌ	mem	water	ܡ	mim	م	mim	40	M	M	mi	40	մ	mén	200
14	𐤍	נ ן	ࠍ	nun	fish	ܢ	nun	ن	noun	50	N	N	ni	50	ն	nou	400
15	𐤎	ס	ࠎ	samech	prop	ܣ	semcath	س	sin	60	X	Ξ	xi	60	շ	sha	500
16	𐤏	ע	ࠏ	ain	eye	ܥ	ee	ع	ayn	70	O	O	o	70	ո	vo	600
17	𐤐	פ	ࠐ	pe	mouth?	ܦ	pe	ف	fé	80	P	Π	pi	80	պ	bé	800
18	𐤑	צ	ࠑ	tzade	hook	ܨ	tsode	ص	sad	90					ց	tso	6000
19	𐤒	ק	ࠒ	qof	hole of axe	ܩ	quph	ق	qaf	100	Q	X	chi	600	ք	qé	9000
20	𐤓	ר	ࠓ	resh	head	ܪ	rish	ر	ré	200	R	P	rho	100	ր	ré	5000
21	𐤔	ש	ࠔ	shin	tooth	ܫ	shin	ش	shin	300	S	Σ	sigma	200	ս	sé	2000
22	𐤕	ת	ࠕ	tau	sign	ܬ	tau	ت	té	400	T	T	tau	300	տ	dune	4000

Added Letters: Arabic: ث خ ذ ض ظ غ

Latin: V Y Z

Greek: Φ Υ Ψ Ω

Armenian: փ ի օ ը ժ լ խ ծ հ ձ ճ ց ջ չ ռ վ

بسم الله الرحمن الرحيم [1]

Introduction.

Numeration by Letters: *Ebjéd Hisabî.* p. 5.

آحاد Units *Ahad:*

ا ب ج د ه و ز ح ط

١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩

عشرات Decimals *Ashérat:*

ى ك ل م ن س ع ف ص

١٠ ٢٠ ٣٠ ٤٠ ٥٠ ٦٠ ٧٠ ٨٠ ٩٠

مآت Hundreds *Miyat:*

ق ر ش ت ث خ ذ ض ظ

١٠٠ ٢٠٠ ٣٠٠ ٤٠٠ ٥٠٠ ٦٠٠ ٧٠٠ ٨٠٠ ٩٠٠

الف Thousand *Elf:* غ

The Turkish and Persian letters ڭ ، گ ، ژ ، چ ، پ are equivalent to ك ، ز ، ج ، ب.

Examples.

بَلْدَةٌ طَيِّبَةٌ *béldétûn tayyibétûn* 'it is a beautiful town' which is read in Turkish or Persian as بلدهٔ طيّبه 'the beautiful town', quoted from the Qoran.

a. ب=٢ ، ل=٣٠ ، د=٤ ، ة=٤٠٠ ؛ ط=٩ ، ى=١٠ ، ب=٢ ، ة=٤٠٠ = 857 A. H.

b. خ=٦٠٠ ، ر=٢٠٠ ، ا=١ ، ب=٢ = 803 A. H.

[1] *Bismilla'h-ir rahma'n-ir rahim'.* page 370.

Exercise a. ا تعليم *Taleem.* p. 6.

ا ب پ ج چ د؛ ه ە و ژ ز؛ ح ط ى؛ ك گ ڭ ل م ن؛
س ع ف ص؛ ق ر ش ت، ة ة؛ ض ظ غ

Exercise b. ب تعليم *Taleem.* p. 11.

سُ	سِ	سَ	صُ	صِ	صَ	هُ	هِ	هَ	حُ	حِ	حَ
sû	si	sé	sou	sî	sa	hû	hi	hé	hou	hî	ha
طُ	طِ	طَ	تُ	تِ	تَ	كُ	كِ	كَ	قُ	قِ	قَ
tou	ti	ta	tû	ti	té	kû	ki	ké	qou	qî	qa
ظُ	ظِ	ظَ	زُ	زِ	زَ	مُ	مِ	مَ	دُ	دِ	دَ
zou	zî	za	zû	zi	zé	mû	mi	mé	dû	di	dé

ژُ	رِ	رَ	ذُ	خَ	چِ	جُ	ثِ	ثَ	شُ	شِ	شَ	بُ	بِ	بَ
zhû	ri	ré	zou	kha	chi	jû	si	sé	shû	shi	shé	bû	bi	bé

یُ	وَ	غِ	فَ	عُ
you	vé	ghî	fé	'ou

Key: Ha ûstûn *ha*, Ha ésré *hî*, Ha êôtré *hou, ho* (hard letter); Hé ûstûn *hé*, hé ésré *hi*, hé êôtré *hû* (soft letter) etc.

Exercise c. ج تعليم *Taleem.* p. 12.

ژَف	وَج	وَر	زَل	زَن	رَس	ذَم	دَك
zhéf	véj	vér	zél	zén	rés	zém	dék
ژِف	وِج	وِر	زِل	زِن	رِس	ذِم	دِك
zhif	vij	vir	zil	zin	ris	zim	dik
ژُف	وُج	وُر	زُل	زُن	رُس	ذُم	دُك
zhêôf, zhûf	vêôj, vûj	vêôr, vûr	zêôl, zûl	zêôn, zûn	rêôs, rûs	zêôm, zûm	dêôk, dûk

Key: Dal kéf ûstûn *dék*, dal kéf ésré *dik*, dal kéf êôtré *dûk*, *dêôk*.

Exercise d. د تعليم *Taleem.* p. 13.

يـ نط تخ نتخ نيتلبثينيا بجنلا حـ سـ صـ يشـ ين بفـ بغ بقـ يث بح بنجما
ذ ء فـ غـ قـ لك ك بجها حجـ ما حما

Key: *Yé* initial; *noun* initial, *tî* final; *té* initial, *khî* medial; *noun* initial, *té*, *khî* medial; *noun* initial, *yé*, *té*, *lam*, *bé*, *sé*, *yé*, *noun*, *pé* medial, *élif* final.

Exercise e. ه تعليم *Taleem.* p. 13.

(بَ ش) بَش *bésh* ؛ (پَ ر) پَر *pér* ؛ (تُ ل) تُل *tûl, têôl* ؛ (ثَ م)
ثَم *sém* ؛ (جِ م) جِم *jim* ؛ (چُ ك) چُك *chûk* ؛ (شَ ش) شَش
shésh ؛ (سَ س) سَس *sés* ؛ (كُ م) كُم *kûm, kêôm* ؛ (قِ ل) قِل
qîl ؛ (فَ س) فَس *fés* ؛ (حَ ج) حَج *haj*

Exercise f. و تعليم *Taleem.* p. 14.

I. با به بی بو؛ ما مه می مو؛ نا نه نی نو؛ سا سه سی سو؛ دا ده
دی دو؛ فا فه فی فو؛ غا غه غی غو؛ لا له لی لو.

Key: Bé élif ûstûn *ba*, bé hé ûstûn *bé*, bé yé ésré *bi*, bé vav êôtré *bû*, *bou*. Mim élif ûstûn *ma*, mim hé ûstûn *mé*, mim yé ésré *mi*, mim vav êôtré *mou*, *mû*, *mo*, *mêô* (neuter letter). *Na*, *né*, *ni*; *nou*, *no*. *Sa*, *sé*, *si*; *so*, *sêô*. *Da*, *dé*, *di*; *do*, *dou*. *Fa*, *fé*, *fi*; *fo*, *fou*. *Gha*, *ghé*, *ghi*; *gho*, *ghou*. *La*, *lé*, *li*; *lo*, *lou*.

II. قَل = قال، قِل = قيل، قُل = قول؛ قَش = قاش، قِش =
قيش، قُش = قوش؛ لاف، ليف، لوف؛ بال، بيل، بول؛ خام، خيم،
خوم؛ چام، چيم، چوم.

Key: Qaf lam ûstûn *qal*, which is equivalent to Qaf élif lam ûstûn *qal*; Qaf lam ésré *qîl*, or with a vowel letter qaf yé lam ésré *qîl* etc.

III. Short sentences. صول قول ؛ چور چوپ ؛ بول مال ؛
يول وار؛ قوپ كيت؛ موم صات؛ دار يول؛ چوق طوز.

Key: Sad vav lam êôtré *sol*, qaf vav lam êôtré *qol*: *sol qol* (left arm). Chim vav ré êôtré *chêôr*, chim vav pé êôtré *chêôp*, *chêôr chêôp* (sticks and straws); *bol mal* (abundance of property); *yol var* (there is a way);

qop git (run and go); *moum sat* (sell wax); *dar yol* (narrow way); *choq touz* (much salt).

IV. ١ چاقى ، باقى ، پاشا ، ياشا ، يالى ، ياتاق ، بوداق ، قوراق ؛
٢ قوناق ، خالى ، صارى ، چوبان ، باتاق ، صولاق ، صوغان ، يازى ؛
٣ دولاب ، چوراب ، اوغلان .

Key: 1. Chim élif ûstûn *cha*, qaf yé ésré *qî: chaqî;* baqî, pasha, yasha, yalî, yataq, boudaq, qouraq; 2. qonaq, khalî, sarî, choban, bataq, soulaq, soghan, yazî; 3. dolab, chorab, oghlan.

V. ١ توتون ؛ اوقو ؛ قوقو ؛ اوطور ؛ اوموز ؛ اوتوز ؛ اوجوز ؛ قورو ؛
٢ دودوك ؛ چوروك ؛ بوغو ؛ چولاق ؛ سولوك ، كوتوك .

Key: 1. Té vav êôtré *tû*, té vav noun êôtré *tûn: tûtûn;* élif vav êôtré *o*, qaf vav êôtré *qou: oqou;* qo-qou; o-tour; o-mouz; o-touz; ou-jouz; qourou; 2. dûdûk; chû-rûk; boughou; cho-laq; sû-lûk; kûtûk.

Note to § 31, page 16.

d. The close short sound of *ûstûn* like that of *e* in *met* is spelt or expressed in Turkish by ى *yé*. The difference of this sound from that of the open long sound like *a*, *e* in ***bad, day, head*** is obvious; (as: ***mat*** = *met*, ***bad*** = ***bed***); for example:

ايرمك ، ويرمك ، يى ، ييمك ، ايومك ، ميشه ، جيب ، سيل ، كيتمك ، ايل ،
ايتمك ، ديمك ، دير ، ايدر ، كيج ، كيجه ، ايرتهسى ، ايشيتمك ، روم‌ايلى .

They were pronounced in the olden times as *irmék, virmék, yimék* etc.; but now they are pronounced as:

érmék, vérmék, yé, yémék, évmék, méshé, jéb, sél, gétmék, étmék, démék, dér, édér, géj, géjé, értési, éshitmék, rouméli, él.

The heavy black letters show the close short sound, and the common letters show the open long sound.

Exercise g. تعليم ز ***Taleem.*** p. 18.

١ قاو ، كاو ، آقمق ، اَكمَكْ ، اَكمَكْ ، آكمق ، قول ، گول . ٢ قار ،
كار ، آك ؛ آڭ ؛ آلكْ ؛ قپو ؛ قپونك ، بنده ؛ بندهكز ؛ يازدق .
٣ يازديكز ؛ كول ، قول ؛ كاتب ؛ اوكود ؛ اوكوز ؛ دكرمن ، بكمز .

٤ دكنك ، يكه ، يكيت ، كونش ، طوكز ؛ طقوز (طوقوز) ، كوكرته .
٥ گوكرجين ، صوكره .

Key: 1. Qaf élif vav ûstûn ***qav*** (tinder); Kéf élif vav ûstûn ***k͡iav*** (cow); Elif qaf ûstûn *aq*, mim qaf ûstûn *maq: aqmaq* (to flow); Elif yaf ûstûn *éy*, mim kéf ûstûn *mék: éymék;* Elif néf ûstûn *añ*, mim qaf ûstûn *maq: añmaq* (to remember); *qol* (arm), *géôl* (lake). 2. *qar* (snow), *k͡iar* (profit); *ék* (sow), *éñ* (very); *élék* (sieve); *qapou* (door), *qapounouñ* (of the door); *béndé* (bond-servant), *béndéñiz* (your servant); *yazdîq* (we wrote). 3. *yazdîñîz* (you wrote); *kûl* (ashes); *qoul* (servant); *k͡iatib* (clerk); *éôyûd* (advice); *éôkûz* (ox); *déyirmén* (mill), *békméz* (boiled grape-juice). 4. *déynék* (stick); *yégé, yéyé* (a file, rasp); *yigit, yiyit* (brave, noble); *gûnesh* (sun); *doñouz* (see p. 9; pig); *doqouz* (see p. 9; nine); *géôyérté* (a deck). 5. *géôyérjin* (pigeon); *soñra* (afterwards).

Note. The third and fourth Kéfs *i. e. néf* and *yaf* are equivalent both for soft and hard vowels.

Exercise h. تعليم ح ***Taleem.*** p. 20.

I. ١ ساعت ، لايق ، طاوق ، چوجوق ، چوجق ، صاحب .
٢ قامش ، چالش ، راحت ، چيچك ، چيلك ، ديلك ، وشنه ، گلدى .
٣ كيتدى ، كتدى ، تخته ، بشقه ، كتاب .

Key: I. 1. Sin élif ûstûn *sa*, ayn té ûstûn *at: sa-at;* sin ayn are vowelled, élif is substituted for vowel ûstûn, té is quiescent. Lam élif ûstûn *la*, yé qaf ésré *yîq: layiq;* lam yé are vowelled, qaf quiescent: yé and vav are consonants, because they begin the syllable. Chojouq*, sahib. 2. qamîsh, chalîsh, rahat, chichék, chilék, dilék, vishné, géldi. 3. gitdi*, takhta, bashqa, kitab.

* Spelled in two ways § 56.

II. آخشام ، اسلام ، اقرار ، اقبال ، اثبات ، اسراف ، انسان .
٢ تبديل ، تشريف ، تعريف ، تسليم ، تقسيم ، مخصوص ، مظلوم .
٣ مشهور ، مكتوب ، محبوس .

Key: 1. Elif khî ûstûn *akh*, shin élif mim ûstûn *sham*, ^{a}kh-sh^{a}m; ^{i}sl^{a}m, ^{i}qr^{a}r, ^{i}qb^{a}l, ^{i}sb^{a}t, ^{i}sr^{a}f, ^{i}ns^{a}n; 2. tébdil, téshrif, tarif, téslim, taqsim, makhsous, mazloum; 3. mésh'hour, méktoub, mahbous.

III. ١ کِتاب ، کِتابی ، کِتابه ؛ قَپو ، قَپوی ، قَپویه ؛ یالی ، یالیی ، یالییه ؛ ٢ پاره ، پارهی ، پارهیه ؛ یاره ، یارهی ، یارهیه ؛ بابا ، بابای ، بابایه ؛ ٣ آنا ، آنای ، آنایه ؛ قَناد ، قَنادی ، قَناده .

Key: 1. Kéf ésré *ki*, té élif bé ûstûn *tab: kitab;* Kéf ésté *ki*, té élif ûstûn *ta*, bé yé ésré *bî: ki-ta-bî, kitaba;* Qapou, qapouyou, qapouya; Yalî, yalîyî, yalîya; 2. Para, parayî, paraya; Yara, yarayî, yaraya; Baba, babayî, babaya; Ana, anayî, anaya; Qanad, qanadî, qanada.

IV. ١ شَرْبَتْجی ، کِتابینك ، کِتابجیده ، کَبابجی ، حَلْواجی .
٢ مَجْلِسْده ، مَکْتَبْده ، سَرْمایه ، خَبَردار ، دَوْلَتْلی ، هَوَسْلی ، مُطْلَقا .
٣ باغچهده ، یڭیجهده .

Key: 1. Shin ré ûstûn *shér*, bé té ûstûn *bét*, jim yé ésré *ji: shérbétji;* kitabînîñ, kitabjîda, kébabjî, hélvajî. 2. Méjlisdé, méktébdé, sérmayé, khabérdar, dévlétli, hévésli, moutlaqa. 3. Bagh'-chédé, Yéñijédé.

Exercise i. تعلیم ی ***Taleem.*** p. 22.

١ جَرّاح ، حَمّال ، قَزّاز ، صَرّاف ، جَلّاد ، مَدّاح ، بَقّال ، سَقّا .
٢ شَمّاس ، دَلّاك ، هِمّت ، جَنّت ، حَنّا ، مُحَرِّك ، مُکَرَّم .

Key: The hard ûstûn sign is sometimes put perpendicularly ـٰـ. 1. Jim ré ûstûn *jér*, ré élif ha ûstûn *rah': jér-rah;* ham'mal, qaz'zaz, sar'raf, jél'lad, méd'dah, baq'qal, saq'qa. 2. Shém'mas, dél'lak, him'mét, jén'nét, han'na, mou-har'-rik, mû-kér'rém.

Médda. p. 22.

اَه ، آه ؛ اَو ، آو ؛ اَل ، آل ؛ اَی ، آی ؛ اَش ، آش ؛ اَك ، آق
٢ آتش ، آلت ، آباد ، آدم ، آلدم ، آقجه .

Key: 2. atésh, alét, abad, adém, aldîm, aqjé.

Ténveen. Nunation or Indefinite Article. p. 22.

١ تَ : تً = ةً ةً ؛ ٢ دِ : دٍ ؛ ٣ فُ : فٌ ؛ ٤ نظاماً ، قرضاً ،
مضافٌ ، حقّاً ، حدٍّ ، لطفاً ، يوماً ، ثانياً .

Key: 1. Té ûstûn *té:* té iki ûstûn ***tén*** (ةً and ةً are different aspects of تَ). 2. Dal ésré *di:* dal iki ésré ***din.*** 3. Fé êôtré *fû:* fé iki êôtré ***fûn.*** 4. Noun ésré *ni*, zî élif ûstûn *za*, mim élif iki ûstûn *mén*, ***nizamén.*** Qaf ré ûstûn *qar*, dad élif iki ûstûn *zén*, ***qarzén.*** ***Mûzafoun***, *haq****qan***, *had****din***, ***loutfén***, ***yévmén***, ***saniyén.***

Note. Some misprints of the text are corrected.

Euphony or Harmony of the Vowels. p. 24.

§ 51. There are three simple rules of euphony in the language for words of purely Turkish origin:

a) If the first syllable of the word contain a hard vowel, all the vowels in that word should be hard; as: آلتی ***al-tî***, بابادن *ba-ba-dan*, آلهجغمزی ***a-la-ja-ghî-mî-zî***, آرتق ***ar-tîq***, ییقادم ***yî-qa-dîm;*** not ***al-ti***, *babadén*, ***artiq*** etc.

b) If the first vowel be soft, then the others should be soft also: اللر ***él-lér***, گوسترهجگمز ***gêô̂s-té-ré-jé-yi-miz***, سویندیم *sé-vin-dim*, بیرینجی ***bi-rin-ji***, ایکینجی ***i-kin-ji;*** not ***él-lar***, *sévindîm*, ***birinjî*** etc.

c) But if ésré or ی (***-i-***, ***-î-***), as a grammatical ending follows an êôtré sound (***o***, ***ou***; ***û***, ***eô***), then instead of reading it ***-i-***, ***-î-*** according to the two rules above mentioned, it is read ***-ou-:*** if the precedent vowel be *o*, *ou;* and ***-û-:*** if the precedent vowel is *éô*, *û* (pp. 41, 49); as: موم : مومی ، مومم ، مومڭ *moum:* ***moumou***, ***moumoum***, ***moumouñ;*** not ***moumî***, *moumîm*, ***moumîñ.***

قول : قولی ، قولم ، قولڭ ، قولمز *qol:* ***qolou***, ***qoloum***, ***qolouñ***, ***qoloumouz;*** not ***qolî***, ***qolîm***, ***qolîñ***, ***qolîmîz.***

کوردیکز ، کوردک ، کوردی ، کوردکْ ، کوردم *gœrdûm, gœr-dûñ, gœrdû, gœrdûk, gœrdûñûz;* not *geôrdim* etc.

کولدیکمز ، کولدیکی ، کولدیکك ، کولدیکم *gûldûyûm, gûldûyûñ, gûldûyû, gûldûyûmûz;* not *gûldiyim* etc.

اوقودم *oqoudoum;* کولش *gûlûsh;* قوشدم *qoshdoum.*

The Lord's Prayer ربانی دعا

٩ ای سماواتده اولان پدریمز! اسمك مقدس اولسون. ١٠ ملكوتك
گلسين ارادتك سماواتده اولدیغی کبی یر اوزه‌رنده دخی اجرا اولونسون.
١١ یومی اکمکیمیزی بزه بو کون ویر. ١٢ وَ بزه صوچلو اولانلاره
باغیشلادیغیمز مثللو بزم صوچلریمزی باغیشلا. ١٣ وَ بزی اغوایه
کتیرمه ، لکن بزی شریردن قورتار. زیرا ملکوت وَ قدرت وَ عزت
الی الابد سنكدر ، آمین!

Rabbani Douɛa. (Mat. VI, 9–13.)

9. *Ey' sémavatda olan pédérimiz! Ismiñ mouqad'dés olsoun.* 10. *Mélékûtûñ gélsin. Iradétiñ sémavatda ol-doughou gibi yér ûzérindé dakhi ijra olounsoun.* 11. *Yév-mi ékméyimizi bizé bou gûn vèr.* 12. *Vé bizé souchlou olanlara baghîshladîghîmîz' misil'lou bizim souchlarîmîzî baghîsh'la.* 13. *Vé bizi igh'vaya gétirmé, lakin bizi shé-rirdén qourtar. Zira mélékût vé qoudrét vé iz'zét ilél ébéd séniñ dir, Amin!*

First Part.
Turkish Grammar.

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١ درس Lesson 1.

Definite and Indefinite Articles.

Definite Article Turk. *Harfì Tarif.* حرف تعريف

Indefinite » » *Harfì Ténkir.* حرف تنكير

١ تعليم **Exercise 1.** ٢٩ صحيفه p. 29.

(Transliteration.)

1. Bir chojouq. Chojouq. 2. Bir qoush. Qoush. 3. Eokûz. Bir éökûz. 4. Shou déré. Bir déré. 5. Bir yaqîn kéöy. Yaqîn bir kéöy. 6. Yûksék bir dagh. Bir yûksék dagh. 7. Ouzaq shéhir. Shéhir ouzaq dîr. O shéhir ouzaq' mî dîr? 8. Bou béöyûk dagh. Bou dagh béöyûk' mû dûr? Dagh béöyûk' mû dûr? Bir béöyûk dagh. 9. Eyi chojouq. Chojouq éyi dir. O éyi chojouq. O chojouq éyi bir chojouq dour. 10. Bou at. Bir at. At. Eyi at. Bou bir at dîr. Bir éyi at. At éyi dir. 11. Ouzaq bir shéhir. Bir yaqîn shéhir. Shéhir yaqîn' mî dîr? Shéhir ouzaq dîr. 12. Hava éyi dir. Hava sîjaq' mî dîr? Hava sovouq dour. 13. Qardash vé qîz qardash zéngin dirlér. Qardash, qîz qardash, baba vé ana éyi dirlér. 14. Sén béöyûk' mû sûn, kûchûk' mû sûn? 15. Qaraqoush (eagle). *Qara dagh* (Montenegro). *Qara déñiz* (Black Sea). *Aq déñiz* (Mediterranean). *Aq baba* (vulture). *Aq dagh.*

(Translation.)

1. A boy. The boy. 2. A bird. The bird. 3. The ox. An ox. 4. That valley. A valley. 5. A near village. 6. A high mountain. 7. A distant city. The city is far. Is that city far? 8. This big mountain. Is this mountain big? (Is this a big mountain?) 9. The good child. The child is good. That good boy. That [boy] is a nice boy. 10. This horse. A horse. The horse. The good horse. This is a horse.

A good horse. The horse is good. 11. A distant city. A neighbouring city. Is the city near? The city is far. 12. The weather is pleasant [good]. Is the weather hot? The weather is cold. 13. The brother and sister are rich. The brother, the sister, the father and the mother are good. 14. Are you old [big] or young [little]? 15. The eagle. Montenegro. The Black Sea. The Mediterranean. The vulture. The White Mountain.

ترجمه ۲ Translation 2. ص ۳۰ p. 30.

۱ آت . بر آت . بر ايي آت . ايي آت . بر آت وَ بر اوكوز . ۲ بر اَو .
بر بويوك او = بويوك بر او . بويوك او . او بويوك در . ۳ بر آدم . آدم .
بر آق آدم . آق بر آدم . آق آدم . ۴ قاره دگيز . قاره طاغ = قاره داغ .
آق دگيز . آق طاغ = آق داغ . ۵ بر آق كل . آق كل . قيرميزى كل .
۶ كوتو بر چوجوق ' بر كوتو چوجوق . بو [چوجوق] كوتو بر چوجوق در .
كوتو چوجوق بو در . ۷ اَو ياقيندر = اَو ياقين در . شهر اوزاق در =
شهر اوزاقدر . ۸ بر آت ' بر قوش وَ بر اوكوز . ايي آت وَ بويوك اوكوز .
۹ بو قوش آق در . بو قوش آق مى در ؟ = بو قوش آق ميدر ؟ قاره در .
۱۰ قارداش كنج در . او [آدم] ايي بر آدم در . ۱۱ قاره قوش بويوك
بر قوش در . بو قوش كوزل بر قاره قوشدر . ۱۲ آق دگيز بويوك بر دگيز
در (دكيز ' ده كيز ' دگز) .

(Transliteration.)

1. At. Bir at. Bir éyi at. Eyi at. Bir at vé bir êökûz. 2. Bir év. Bir bêöyûk év. Bêöyûk bir év. Bêöyûk év. Ev bêöyûk dûr. 3. Bir adém. Adém. Bir aq adém = Aq bir adém. Aq adém. 4. Qara déñiz. Qara dagh. Aq déñiz. Aq dagh. 5. Bir aq gûl. Aq gûl. Qîrmîzî gûl. 6. Kêötû bir chojouq = Bir kêötû chojouq. Bou [chojouq] kêötû bir chojouq dour. Kêötû chojouq bou dour. 7. Ev yaqîn dîr. Shéhir ouzaq dîr. Bir at, bir qoush vé bir êökûz. Eyi at vé bêöyûk êökûz. 9. Bou qoush aq dîr. Bou qoush aq mî dîr? Qara dîr. 10. Qardash génj dir. O [adém] éyi bir adém dir. 11. Qara qoush bêöyûk bir qoush dour. Shou qoush gûzêl bir qara qoush dour. 12. Aq déñiz bêöyûk bir déñiz dir.

١ بن کوچوك ایم. ٢ سن کنج سین. ٣ اونلر زنکین درلر. ٤ بابا ایی در. ٥ آت کوتو در. ٦ او شهر اوزاقدر. ٧ شهر اوزاق میدر؟ ٨ هوا صیجاق میدر؟ ٩ اوت صیجاقدر. ١٠ قوش بویوکدر.

1. *Bén kûchûk ûm* I am little. 2. *Sén génj sin* Thou art young. 3. *Onlar zéngin dirlér* They are rich. 4. *Baba éyi dir* The father is good. 5. *At kêötû dûr* The horse is bad. 6. *O shéhir ouzaq dîr* That city is far. 7. *Shéhir ouzaq' mî dîr?* Is the city far? 8. *Hava sîjaq' mî dîr?* Is the weather hot? 9. *Ev'vét sîjaq dîr* Yes, it is. 10. *Qoush bêöyûk dûr* The bird is big.

درس ۲ Lesson 2.

The Substantive Verb.

تعلیم ۳ Exercise 3. ص ٣٣ p. 33.

(Transliteration.)

1. *Faqir' misin? Zéngin misin? — Bén faqir déyilim, ikh'tiyar adém faqir dir.* 2. *Gûzél dépélér, yûksék daghlar, bêöyûk adalar vé yéshil yapraqlar.* 3. *Zéngin qonshoular, faqir dostlar vé bir ikh'tiyar askér.* 4. *Bir tazé sou vé qah'vé vér. — Sou tazé dir, qahvé tazé déyil dir.* 5. *Yapraq yéshil' mi dir, qîrmîzî' mî dîr? — Efféndîm yapraq yéshil dir, qîrmîzî déyil dir.* 6. *Chojouqlar ténbél' midir? — Khayr, Efféndim, chojouqlar ténbél déyil dirlér, chalîshqan dîrlar.* 7. *Askér ihtiyar' mî génj mi? — Éfféndîm, askér pék ikh'tiyar vé hasta dîr.* 8. *O jêömérd dost pék hasta dîr.* 9. *Biz ténbél déyiliz, chalîshqanîz.* 10. *Sén pék ténbél sin. — Bén ténbél déyil im, ténbél sén' sin.* 11. *Khayr, Éfféndim, ténbél shou yorghoun qonshou dour.* 12. *Ahméd éfféndi dost vé khîsîm dîr, dûshmén déyil dir.* 13. *Artin Béy qonshou vé dost dour.* 14. *Qahvé hazîr' mî dîr, déyil' mi dir? — Evvét, Efféndilér, qahvé vé sou hazîr dîr.* 15. *Jorji Béy hasta' mî dîr? — Khayr, éfféndim, hasta déyil yorghoun dour.*

(Translation.)

1. Art thou poor? Art thou rich? — I am not poor, the old man is poor. 2. Pretty hills, high mountains, great islands and green leaves. 3. Rich neighbours, poor friends and an old soldier. 4. Give [me] some (a) fresh water and some coffee. The water is fresh, the coffee is not fresh. 5. Is

the leaf green or red? — [My] sir, the leaf is green [and] not red. 6. Are the children lazy? – No, sir, the children are not lazy, they are diligent. 7. Is the soldier old [or] young? — [My] Sir, the soldier is very old and sick. 8. That generous friend is very sick. 9. We are not lazy, we are diligent. 10. Thou art very lazy. — I am not lazy, you are the lazy one. 11. No, sir, that tired neighbour is lazy. 12. Mr. Ahméd is [a] friend and a relative, he is not an enemy. 13. Mr. Pascal is a neighbour and a friend. 14. Is the coffee ready or (is) not? — Yes, gentlemen, the coffee and the water are ready (is ready). 15. Is Master Georgie sick? — No, sir, he is not sick, he is tired.

ترجمه ٤ Translation 4.

١ كوچوك دپه‌لر. قيرميزى چيچكلر. يشيل ياپراقلر وَ كوزل باغچه‌لر.
٢ آو بويوك دكل مى در؟ — اوت افندم بويوكدر. ٣ آطه‌لر (آدالر)
كوچوك درلر. او آطه كوچوك دكلدر. ٤ قهوه چوق ايي در. پك ايي
بر قهوه دكلدر. ٥ باغچه‌لر وَ آغاجلر چوق ايي درلر. ٦ قهوه حاضر مى؟
— خير افندم. ٧ سز حاضر ميسيكز = حاضر ميسيكز؟ — اوت
افنديلر' حاضريم. ٨ چارلى افندى كيم در؟ — چوق ايي بر قونشو
(قوكشو) در. ٩ صو تازه ميدر؟ خير افندم تازه دكلدر. — بر تازه صو وير.
١٠ باغچه پك اوزاق ميدر؟ — خير افندم' چوق اوزاق دكلدر' ياقيندر.
١١ احمد بك ايي بر عسكر در. ١٢ جومرد بر آدمدر. ١٣ او افندى
طمعكار دكلدر. ١٤ جورجى بك پك كنجدر.

(Transliteration.)

1. Kûchûk dépélér. Qîrmizî chichéklér. Yéshil yapraqlar vé gûzél bahjélér. 2. Év beöyûk déyil' mi dir? — Evvét, Efféndim, beöyûk dûr. 3. Adalar kûchûk dûrlér. O ada kûchûk déyil dir. 4. Qahvé choq éyi dir. Pék éyi bir qahvé déyil dir. 5. Bahjélér vé aghajlar choq éyi dirlér. 6. Qahvé hazîr mî? Khayr, Efféndim. 7. Siz hazîr' mî sîñîz = Hazir' mî sîñîz? — Evvét, Efféndilér, hazîrîm. 8. Charlie Efféndi kim' dir? — Choq éyi bir qonshou dour. 9. Sou tazé midir? Khayr, Efféndim, tazé déyil dir. — Bir tazé sou vér. 10. Bahje pék ouzaq' mî dîr. — Khayr, Efféndim, choq ouzaq déyil dir, yaqîn dîr.

11. Ahméd Béy éyi bir askér dir. 12. Jéômérd bir adém dir. 13. O Efféndi tamakîâr déyil dir. 14. Georgie béy pék génj dir.

Corrected مصحح ***Mousahhah'.***

١ احمد افندی بك جومرد دكلميدر ؟ — خير ، احمد افندی بك
طمعكار در. ٢ آرتين اغا بك كوزل بر آدم دكلدر. ٣ اونلر كوزل آدم
دكل درلر. ٤ يشيل ياپراقلر ، بويوك آغاجلر. ٥ سن حاضر ميسين ؟
٦ بن حاضر دكل ميم = مي ايم ؟ ٧ چوجوقلر چاليشقان دكل ميدرلر ؟

1. Ahméd Efféndi pék jéômérd déyil' midir? — Khayr, Ahméd Efféndi pék tamakîâr dîr. 2. Artin Agha pék gûzél bir adém déyil dir. 3. Onlar gûzél adém déyil dirlér. 4. Yéshil yapraqlar, béôyûk aghajlar. 5. Sén hazîr' mî sîn? 6. Bén hazîr déyil' mi yim? 7. Chojouqlar chalîshqan déyil' mi dirlér?

1. Is not Mr. Ahmed very generous? — No, Mr. Ahméd is very avaricious. 2. Mr. Pascal is not a very good man. — 3. They are not good men. 4. Green leaves, big trees. 5. Are you ready? 6. Am I not ready? 7. Are not the children diligent?

درس ٣ Lesson 3.

The Substantive Verb. (Continued.)

تعليم ٥ Exercise 5. ص ٣٧ p. 37.

(Transliteration.)

1. Bahjéde i-ri aghajlar, vé aghajlarda gûzél méyvélér vé yéshil yapraqlar var dîr. 2. Evdé béôyûk bir kédi vé oufaq bir kéôpék var îdî. 3. Kûchûk chojouqlar bahjédé, vé béôyûk chojouqlar évdé dirlér. 4. Chalîshqan oghlanlar méktébdé vé ténbillér daghda dîrlar. 5. Dostlara dost'ouz vé dûshménléré dûshmén'iz. 6. Pédér, validé vé khîsîmlar évdé déyillér'mi? (déyil'mi dirlér?) — Khayr, Efféndim, pédér vé validé évdé dirlér, khîsîmlar évdé déyil dirlér. 7. Eyi déyillér, éyi déyil dirlér. Eyi déyil' mi dirlér? Eyi idilér. — Khayr, éyi déyil idilér. 8. Qah'vé siyah, sûd béyaz vé sharab qîrmîzî dîr. 9. Kûchûk kédi siyah' mî dîr? — Khayr, Efféndim, béôyûk kédi siyah dîr; kûchûk kédi sarî dîr. 10. Bahjélérdé sarî, béyaz, qîrmîzî chichéklér var dîrlar. 11. Evdé kim var? — Evdé adém yoq' dour. 12. Sa-at qach' dîr? — Sa-at bir bouchouq dour. 13. Sa-at déôrt déyil'

miyidi? — Khayr, Béyim, dëort bouchouq idi, dëort déyil idi. 14. *Bou sa-at éyi' mi dir, këotü' mü dür? — Khayr, Béyim, bou sa-at güzël bir altoun sa-at dïr.*

(Translation.)

1. There are big trees in the garden, (and) there are pretty fruits and green leaves on the trees. 2. There was a big cat and a little dog in the house. 3. The little children are in the garden and the big children in the house. 4. The industrious children are in the school and the idle [ones] in the mountain. 5. We are friends to friends and (we are) enemies to enemies. 6. Are not the father, the mother and the relatives at home? No, sir, the father and mother are at home, the relatives are not at home. 7. They are not well. Are they not well? They were well. — No, they were not well. 8. The coffee is black, the milk is white and the wine is red. 9. Is the little cat black? — No, sir, the big cat is black, the little cat is yellow. 10. There are yellow, white [and] red flowers in the garden. 11. Who is there at home? 12. What o'clock is it? — It is half past one. 13. Was it not five o'clock? — No, sir, it was half past four, it was not four. 14. Is the watch good [or] bad? — No, sir, this (watch) is a good gold watch.

ترجمه ٦ Translation 6.

١ او خسته می ایدی ؟ — خیر بکم ! خسته دکل ایدی ' عسکر چوق خسته ایدی. ٢ احمد بك اوده میدر ؟ خیر افندم ' باغچه‌ده در. ٣ اوده کیم وار ؟ — اوده حَسَنْ افندی وار. ٤ یدی کون و طقوز (دوقوز) ساعت . سکز بوچوق کون. ٥ قهوه صیجاق می ایدی ؟ — اوت افندم ' قهوه وَ سود صیجاقدر ' صوغوق دکلدر. ٦ بو کنج افندی کیمدر ؟ — کریم افندی در. ٧ اوچ وَ یدی : اون ؛ بش وَ آلتی : اونبر ایدر. ٨ بر کونده اون ایکی ساعت وار در. ٩ آق شهر ' اسکی شهر وَ یکی شهر کوزل بویوك شهرلر درلر. ١٠ آق دکیزده قاچ آطه‌لر وار در؟ (آطه وار در) ؟ ١١ قاره دکیزده قاچ آطه وار در ؟ — ایکی اوچ کوتو آطه‌لر وار در.

(Transliteration.)

1. *O hasta' mîyîdî (mî idi)? — Khayr, Béyim, hasta déyil idi, askér choq hasta idi.* 2. *Ahméd Béy évdé mi dir? Khayr,*

Effendim, bahjédé dir. 3. Evdé kim' var? — Evdé Hassan Efféndi var dîr. 4. Yédi gûn vé doqouz sa-at. Sékiz bouchouq gûn. 5. Qahvé sîjaq' mî yîdî? — Evvét, Efféndim, qahvé vé sûd sîjaq dîr, sovouq déyil dir. 6. Bou génj Efféndi kim' dir? — Kérim Efféndi dir. 7. Uch vé yédi: on', bésh vé altî: onbir' édér (makes). *8. Bir gûndé on iki sa-at var dîr. 9. Aq shéhir, Esgi shéhir vé Yéni shéhir gûzél [vé] béöyûk shéhirlér dirlér. 10. Aq déñizdé qach' ada var dîr? 11. Qara déñizdé qach' ada var dîr? — Iki ûch kéötû adalar var dîr.*

Corrected مصحح ***Mousahhah'.***

١ آق دڭیزده چوق بویوك وَ كوچوك آطه‌لر وار در. ٢ ساعت بش

بوچوقدر. ٣ ساعت قاچ وار = ساعت قاچدر ؟ — ساعت یاریم در.

٤ ایی چوجوق اوده می ؟ ٥ باغچه‌ده بویوك* بر آغاج یوقدر. ٦ سن

ایی بر چوجوق دكلسین.

1. *Aq déñizdé choq béöyûk vé kûchûk adalar var dîr.* There are many small and big islands in the Mediterranean Sea. *2. Sa-at bésh bouchouq dour.* It is half past five o'clock. *3. Sa-at qach var?* or *Sa-at qach dîr?* What o'clock is it? — *Sa-at yarîm dîr.* It is half past twelve (It is not correct to say *on iki bouchouq*). *4. Eyi chojouq évdé mi?* Is the good boy at home? *5. Bahjédé béöyûk bir aghaj yoq dour.* There is not any (a) large tree in the garden. *6. Sén éyi bir chojouq déyil sin.* You are not a good boy.

درس ٤ Lesson 4.

Declension of Nouns *Ahvalî Isim.*

حال ***hal*** case, Ar. pl. احوال ***ahval*** cases. اسم ***ism, isim*** noun ؛ احوالِ اسم ، اعراب ***eerab, ah'valî isim*** Declension of the Nouns.

مجرد	*Mûjérréd'*	Nominative
مضافٌ الیه	*Mûzafûn iléyhi'*	Genitive
مفعولٌ الیه	*Méfouloun iléyhi'*	Dative
مفعولٌ به	*Méfouloun bihi'*	Accusative
مفعولٌ فیه	*Méfouloun fiyhi'*	Locative

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* سوك in the text, the correct form is بیوك or بویوك.

مفعولٌ عنه *Méfouloun anhou'* Ablative

مفعولٌ معه *Méfouloun mahou'* Instrumental.

Note. 1. The last case is not included in the list of Declensions, to make the list as short as possible. It is made by the addition of ايله ' له *ilé, lé* 'with, by'; as: پدر ايله ' طاش ايله ' چوجوغيله *pédér ilé, tash ilé, chojoughou ilé* with the father, by a stone, with his child.

2. مضافٌ اليه *mûzafûn iléyhi* lit. 'modifier', the first member of the Izafét, always followed by a مضاف *mûzaf* 'annexed, modified', the 2nd member of the Izafét. The connexion is called Izafét (§ 107).

3. مفعول *méfoul* lit. 'object of a verb': مفعول اليه ' مفعول فيه *méfouloun iléyhi, — fiyhi* the objects of the verb modified by the Arab. prepositions اليه ' فيه *iléyhi, fiyhi* 'to, in' (Turk. *-é, -a*; *-dé*) i. e. Dative, Locative etc.

تعليم ٧ Exercise 7. ص ٤٥ p. 45.

	Singular مفرد *Mûfréd.*		Plural جمع *Jém.*	
N.	بابا *baba*	the father.	بابالر *babalar*	the fathers.
G.	بابانڭ *babanîñ* of		بابالرڭ *babalarîñ* of	
D.	بابايه *babaya* to		بابالره *babalara* to	
A.	بابايى *babayî*		بابالرى *babalarî*	
L.	باباده *babada* in		بابالرده *babalarda* in	
A.	بابادن *babadan* from		بابالردن *babalardan* from	
I.	بابا ايله *baba ilé* with		بابالر ايله *babalar ilé* with	

1. Three days; from [in] three days; to [for] five francs; the six trees [acc.]. 2. In seven evenings; a good garden [acc.]; to a beautiful girl. 3. A little cat [acc,]; in [on] a high hill; in Montenegro, 4. The Mediterranean Sea [acc.]; the red flowers [acc.]. 5. From many; many [acc.]; from the few; to the few. 6. The beautiful (ones) [acc.]; from the bad; in the wells. 7. The coffee [acc.]; from the coffee; in [on] the girls. 8. To the boys; the book [acc.]; from the book. 9. To the cold; to the hot; the little one [acc.]. 10. To the arrow, from the arrow; from the hand, the hand [acc.]. 11. To the village; in the village; from the villages, from the valley; from the hill; from the leaves; the leaves [acc.].

ترجمه ۸ Translation 8.

۱ طاغلر؛ طاغلرڭ؛ طاغلره ، طاغلردن (داغلر ، داغلرڭ ، داغلره ، داغلردن). ۲ درت بش آغاج = آغاجار؛ اوچ آغاجلرده؛ ايى آغاجلڭ ، ايى آغاجلرڭ ، ايى آغاجلردن. ۳ كتابى ايىيه وير . بويوكدن. ۴ درهده ، درهلره . درهلر يشيلدر. ۵ كويدن يشيل دپهلرى ، قاره داغلرى وَ آق چيچكلرى كوردم. ۶ صيجاقده ، صيجاغه ، صيجاغى ، صيجاق. ۷ افندىيى كوردم؛ افندىيه؛ افنديلرڭ ، افنديده. ۸ يشيل ياپراغى ، يشيل ياپراقلرده؛ برچوق يشيل وَ كوزل ياپراقلرده. ۹ قهوهنڭ؛ قهوهده ، قهوهدن؛ قهوهلره. ۹ صيجاقدن؛ صوغوقدن؛ كوچوكدن بويوكه (بويوكده). ۱۰ بويوكڭ آدملره. ۱۱ آقه وَ قارهيى. ۱۲ بش فرانقه.

Corrected مصحح ***Mousahhah'.***

۱ صويڭ ، آنايه ، باباذن؛ بويوكدن؛ كوچوكى؛ صودن. ۲ آغانڭ ، قارداشڭ؛ صيجاقلر ، ياپراقدن. ۳ ياپراغڭ ، قونشونڭ . اوقى ، طوقه (*toq* satisfied). ۴ فرانقه ، فرانقى؛ بوچوغه؛ درهيى؛ درهنڭ.

درس ۵ Lesson 5.

كنايات *Kinayat* The Pronouns.

ضمير شخصى	*Zamiri Shakh'si*	Personal pronouns.
ضمير اضافى	*Zamiri Izafi*	Possessive »
ضمير وصفى	*Zamiri Vasfi*	Adjectival »
اسم اشارت	*Ismi Isharét*	Demonstrative »
ضمير تأكيدى	*Zamiri Téékidi*	Reflexive »
ضمير استفهامى	*Zamiri Istifhami*	Interrogative »
ضمير مبهم	*Zamiri Mûbhém*	Indefinite »

٩ تعليم **Exercise 9.** ٥٣ ص p. 53.

1. Our; with me, on me; from us; your, with you, on you; to you; to him; with him, on him. 2. From him; himself [acc.]; from himself; his; to you. 3. Their milk [nom.], their milk [acc.]; in our coffee; from your house. 4. From his house; from him; *(onouñ)* his; *(éviniñ)* of his house, *(évi)* his house [nom.]. 5. My tea, your tea, their tea; our tea [acc.]; their tea [acc.]; his tea, the tea. To us and to you, from us and from you, from them and from you. 7. There are large and beautiful trees in their, (in) our and (in) your garden. 8. I have no outdoor boots on my feet; you have boots on your feet. 9. Your foot, their feet, on their feet. 10. My water, in my water, your water, in their water. 11. Our water is very good, yours is bad (filthy) and scanty. 12. Both of us, three of us, and four of us are diligent; they are lazy. 13. Your children are in that house. Our children are in our house. 14. My shoes and boots; the shepherd's sandals and stick. 15. Your daughter's red slipper and black stockings. 16. His coffee-pot; in their coffee-pot. There is no coffee in their coffee-pot. 17. A cup of coffee; two cups of milk. 18. Your son; your son [acc.], with (on) our son; with (in) your master; with (in) our master; in your eye.

١٠ ترجمه **Translation 10.**

١ بنى ‘ أو ‘ اونلر ‘ سز = سيز ‘ سن ‘ بنم ‘ اونڭ (her) ‘ اونڭ
(his) ‘ سنڭ ‘ بزم ‘ سزڭ ‘ اونلرڭ . ٢ بڭا ‘ سڭا ؛ سزه ؛ سنده
(on thee) ؛ سزده (on you) ؛ بنده ؛ بندن . ٣ اونى ‘ كنديني ؛
اوڭا ‘ اونده ؛ اوندن . ٤ كدى‌يى ‘ كدى ؛ كديسى ‘ كديسنى ‘
كديلرى ؛ كديلرينى ؛ كديلرى (their cats) ‘ كديلرى (their cat) .
٥ قيزى ؛ قيزينى ‘ قيزى [acc.] ‘ قيزيڭيزى [acc.] . ٦ درەلرنده ‘
اويمزده ‘ باغچه‌ڭيزه ‘ آتيڭيزه = اومزده ‘ باغچه‌كزه ‘ آتيكزه .
٧ اوغلم = اوغلوم ‘ اوغلمه = اوغلومه ‘ اوغلنه = اوغلينه (١٠٤) ؛
چوجوقلرى . ٨ وقتيڭزده ‘ وقتيڭيزدن ؛ وقتينه . ٩ بورونى = بورنى =
برونى ؛ بورنينڭ = برونينڭ ؛ بورنيڭيزه = برونيكزه ‘ بورونلرى .

١٠ شهرده ، شهريگيزده ، شهريگيزه ، شهريزدن . ١١ باشمده ، باشينده
= باشنده ، باشيم = باشم ، باشيمى = باشمى . ١٢ چاى (nom.) ، چايى
(acc.) ؛ اچايى ، چاييني ؛ چاييمزده = ايرماغيمزده . ١٣ چوبان ،
چوبانلرى ؛ چوبانلرى ، چوبانلريني . ١٤ قالوشلرم ، قالوشلك ؛ چاريقلرى ،
چورابلرى وَ فوطينلرى ؛ فينجانيمز ، جزوه‌گيز ، (چاريقلرم ؛ چورابلرك ،
فوطينلريز ؛ فينجانيگز ، جزوه‌لرى) .

Corrected مصحح *Mousahhah'.*

١ اوغلى *oghlou* ، اوغليگز *oghlouñouz* . ٢ آناسى ، قاپوسى =
قاپيسى ، قپوسى ، كديسى . ٣ آياقلرى ، آياغيگيزده ، كديمز ، مومى ،
دره‌لرى . ٦ باليغى ، باليقدن ، كوزى . ٦ چورابينك = چورابنك .

درس ٦ Lesson 6.

اضافت The Izafét *Izafét.*

تعليم ١١ Exercise 11. ص ٥٩ p. 59.

1. *Familyamîzîñ sayîsî on altî dir: pédérim vé validém iki, ûch biradérlérim bésh, biradérlérimiñ ûch gélinléri sékiz, béöyûk qardashim Ali béyiñ baldîzî doqouz, déört yégénlérim on ûch, khalayîq vé bir khîzmétkiar on bésh vé bén dakhi on altî* = The number of our family is sixteen: my father and mother: two, my three brothers: five, the three wives (*gélin* sister-in-law) of my brothers: eight, the sister-in-law of my elder brother Ali Béy: nine, my three nephews: thirteen, the maid-servant and a man servant: fifteen and I: sixteen. 2. My mother has three cages in her room (§ 121); in one of these cages there is a beautiful [and] big bird. 3. *Dûn bizdé iki mûsafir varîdî: bounlardan biri kûchûk qardashîmîñ bajanaghînîñ biradéri idi, olbiri qonshoumouzouñ gûvéyisi idi.* There were two guests in our house yesterday: one of them was the brother of the brother-in-law of my younger brother, the other our neighbour's son-in-law. 4. The number of the books was ten: five of them

are at home and five (also) in the school. 5. This gentleman is Vahan Efféndi, my aunt's son. 6. That little boy's mother (mamma) is very sick. 7. *Bëoyûk validémiñ éltisi babamîñ amoujasînîñ qarîsî dîr, vé bizé khîsîm dîr.* The sister-in-law of my grandmother is my father's uncle's wife and related to us. 8. *Dûñûr énishténiñ anasî vé babasî vé géliniñ qaynana vé qaynatasî dîr.* A *Dûñûr* is a brother-in-law's *(énishté)* mother and father and a daughter-in-law's *(gélin)* father-in-law and mother-in-law. 9. *Damad qîzîñ qojasî vé dûñûrûñ oghlou dour.* A son-in-law is a daughter's husband and a son of the *dûñûr*. 10. *Amoujazadéyé amouja oghlou da dérlér; dayî zadéyé dayî oghlou vé téyzé zadéyé téyzé oghlou da dérlér.* A cousin is also called an uncle's son (or aunt's son). 11. *Gëorûmjé qojanîñ qîz qardashî vé élti qojanîñ qardashînîñ qarîsî dîr.* A *Gëorûmjé* is a husband's sister, and an *élti* is the wife of a husband's brother. 12. *Qîz qardashîñ oghlouna yégén vé qardashîñ oghlouna da yégén dérlér.* A sister's son and a brother's son is called a nephew *(yégén).* 13. Sea-water, apple-juice, apple-wine (cider).

ترجمه ١٢ Translation 12.

١ قهوه جزوه‌سی ‘ قهوه فینجانی ؛ بر اوقه یمن قهوه‌سی ۰ ٢ اینك سودی ؛ اینه‌كلك سودی ۰ اینك سودنده ‘ اینه‌كلك (اینكلك) سودنده ۰ ٣ اونلردن اوچی ؛ اوكوزلرك ایكیسی ؛ آلتون ساعتلرك اونی ۰ ٤ ایكی شیشه شراب ؛ بر قدح صو ۰ ٥ اوچ اوقه چای ؛ اوچ بوچوق آرشین بز ۰ ٦ كویك چوجوقلری ؛ كوی چوجوقلری ۰ ٧ اونلردن ایكیسی ؛ پدرم وَ دده‌م ۰ ٨ انكلیز حكومتی ؛ انكلیز ملتی ؛ پاریس شهری ۰ ٩ باغچه‌نك قاپوسی ؛ باغچه قاپیسی = قاپوسی ۰ ١٠ اول چوجوقلردن ایكیسی = اول چوجوقلرك ایكیسی ؛ سزك چوجوقلرك ایكیسی = سیزك چوجوقلردن ایكیسی ۰ ١١ عموجه‌زاده‌لریمدن دوردی = عموجه‌زاده‌لریمك دوردی = دورت عموجه‌زاده‌لریم ۰ ١٢ یكنمك كتابلرینك مقداری چوقدر (صاییسی بویوكدر) ۰ ١٣ بن سنك اوغلك دكل میم ؟ = بن سیزك اوغلیكز دكل میم وَ سیز بنم والدینم (آنام بابام) دكلمیسیكز ؟ — اوت ‘ اوغلوم ‘ سن بنم اوغلوم سین ‘ بن سنك پدرك ایم (پدركم) ۰ وَ او سنك

والدهڭ در. ١٤ نجيبه خانم بنم همشيرهم وَ مارى خانم اونڭ التيسى در. ١٥ بر شهر قاپيسى؛ شهرڭ قاپيسى؛ بر شهرڭ قاپيسى؛ بر شهرڭ بر قاپيسى؛ شهرڭ بر قاپيسى (= قاپوسى = قپوسى).

Correction مصحح *Mousahhah'.*

١ او كتاب بو چاليشقان چوجوغڭدر. ٢ بر صو قدحى؛ بر فينجان قهوه. ٣ يكه‌نڭ (يكنمڭ) چيچكلرى؛ مكتبڭ قاپيسى. ٤ اونلرڭ ايكيسى. ٥ سيزدن برى. ٦ اونڭ اوى بويوكدر؛ اوڭ باغچه‌سى؛ اونڭ اوغلى خسته در.

درس ٧ Lesson 7.

The Verb To Have.

تعليم ١٣ Exercise 13. صحيفه ٦٧ p. 67.

I. 1. There are many trees in our garden: apples, pears, apricots. There are pretty red apples on the apple-tree; there are very few pears on the pear-tree; but there are no apricots on the apricot tree. 2. What have they got? — They have three pounds of grapes, four pounds of pears and some morella cherries. 3. The chestnut-tree has large chestnuts. There are large chestnuts on the chestnut-tree. 4. Ali had fifteen piastres; how many piastres did you have? 5. Were there any grapes in the vineyard? — No, sir, there were no grapes, but there were peaches, oranges and lemons. 6. The little girl has a flower. There was a flower in the hand of the little girl.

II. 7. Have you any money? — Yes, I have fifteen piastres, but your servant had no money. 8. The master has a gold pen, have you [one] too? — I have not, but my brother has a *beautiful gold pen. 9. Has the child any book? — Yes, the child has the book**. 10. Has your uncle any money? Is there any money? I have not the money, neither has my uncle. 11. Have you the paper and the pen? — No, I have

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* Correct the text كوزل *gûzël* instead of كوزال

** Correct the text كتاب *kitab* instead of كتب

neither paper nor pen; but my brother has both paper and pen. 12. Have you the bread? 13. Shepherd Néjib has the black sheep. 14. The maid-servant has the eggs and the vinegar. 15. Did you not have the cheese? — No, sir, we had not the cheese, we had the butter.

ترجمه ١٤ Translation 14.

I. ١ بنم بر المام وار در. (بنده بر الما وار در)؛ سنك بر آز كيرازك وار. (سنده بر آز كيراز وار در). پورتوقاللر اونده‌در. ٢ كوپك قارداشمده در؛ خاله‌كزك بر كديسی وار. (خاله‌كزده بر كدی وار)؛ اونلرك اوچ آتی وار. (اونلرده اوچ آت وار). ٣ سنده نه قدر پاره وار در. (سنك نه قدر پاره‌ك وار در). — بنم اون يدی غروشم وار در. (بنده اون يدی غروش وار در). ٤ سنك هيچ شكرك وار ميدر؟ (سنده هيچ شكر وار می؟) — خير افندم! بنده هيچ شكر يوقدر (بنم هيچ شكرم يوقدر). ٥ بنم قلمم يوغيدی (بنده قلم يوق ايدی). قلم بنده ايدی؛ قلم بنده دكل ايدی. ٦ بكا بر آز اكمك وَ اوزوم وير. — سنده هيچ اكمك وَ اوزوم وار می؟ (سنك اكمكك وَ اوزومك وار می در؟) ٧ طورونكزك قاچ چوجوغی وار در[1]؟ — ايكی چوجوغی وار در: بری اوغلان بری قيز (اول بری قيز).

II. ٨ بنم بر كوپكم وار ميدر؟ (بنده بر كوپك وار ميدر؟). — اوت افندم؛ سنك بر كوپكك وار وَ برادرمك بر آتی وار در. (سنده بر كوپك وَ برادرمده بر آت وار در). ٩ قَلَمْ اونده ميدر؟ — خير افندم! اونده قَلَمْ يوقدر. ١٠ كتابك نره‌ده در؟ — عموجه‌م كيلده در. ١١ پاره‌م كيمده در؟ — پاره‌ك بنده در. ١٢ مطبخده[2] بر خدمتكار وار ميدر؟ خدمتكار مطبخده ميدر؟ ١٣ خدمتكار مطبخده در.

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[1] If the object be a rational being the Locative form is not used. — [2] *matbakh* vulg. *moutvakh* kitchen.

مطبخده بر خدمتکار وار در. ١٤ قلم وَ کاغد کیمده در؟ قلم بابا ڭده
ایدی وَ کاغد بنده در (کاغد ایسه بنده در). ١٥ یومورطه وار می؟
(هیچ یومورطه وار میدر؟). — اوت افندم، چوق یومورطه وار در.

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٨ درس Lesson 8.

کنایات The Pronouns. (Continued.)

١٥ تعلیم Exercise 15. ٧٣ صحیفه p. 73.

1. *Ésvabîñîz nérédé dir? — Ésvablarîmîz siziñ évdé dir; faqat pédérimiñkilér amoujam gildé idi.* Where are your clothes? — Our clothes are in your house, but those of my father were at my uncle's. 2. What have you in your hands? — (I have) a calico waistcoat, a broad-cloth pants, [and] a frock-coat. 3. Whose are the knife, the hat and the stick which you have? — The hat which I have is my little nephew's, the stick is mine and the knife is the cook's *(ashjî)*. 4. Shepherd Ahméd is a poor man, "his shirt has no lining" (he is exceedingly poor). 5. Whose knife have you? — I have neither Joseph's knife, nor those of the baker. 6. Whose are this hat and stick? (To whom do this hat and stick belong?) — They are my own, those of the master are not here. 7. The gown of my sister is [made] of red wool and her handkerchief of silk. 8. His clothes are very old (*éski* worn). 9. The house of this (man) is newer than that man's. 10. That child's dress is very neat *(témiz)*. 11. The pictures of (in) this book are very large; but those of my uncles' are small. 13. Here is a petticoat and there is a hat.

١٦ ترجمه Translation 16.

١ اونڭ؛ اونڭکیلر؛ اونلرککیلر. ٢ بونده‌کی؛ اوراده‌کی؛
بوراده‌کی. ٣ سیزده بزم ستریمز می وار در یوخسه قونشولریمزیڭکیلر
می وار؟ — بنده سیزڭ ستریڭز یوقدر، پدریمڭکیلر بنده در. ٤ قیز
قارداشیمڭکی؛ والده‌مڭکیلر؛ عموجه‌مڭکیلردن. ٥ بوراده‌کی
اوکوزلر؛ اوراده‌کی اینکلر. ٦ بو اولر بویوکدر؛ اُو آوْ کوچوکدر؛ او

آودن. ۷ بنم لاستیقلرم (قالوشلرم) نرەدە در وَ تیزەمڭكیلر نرەدە در؟
۸ سنڭكیلر بورادە در وَ تیزەڭڭكیلر اورادە درلر. ۹ كندیگە؛
كندیسندن؛ كندیزدە. ۱۰ والدەم كندی باغچەسندە در؛ همشیرەم
كندی آویندە در؛ همشیرەم اونك اویندە در. ۱۱ كندی باستونم؛
اونك كندی كتابی؛ كندی اوطەسیندە.

Note. There occured a misprint in the 1st line of the Exercise 17th: نویوركلی read as نویوركلی *New Yorklou.*

درس ۹ Lesson 9.

The Adjective صفت *Sîfét.*

تعلیم ۱۷ Exercise 17.

۱ *Londonlou, Bostonlou, Newyorklou, Parisli.* A Londoner; a man of Boston, Bostonian; New Yorker, Parisian.
۲ استانبوللی ، آماسیەلی ، ازمیرلی ، حلبلی ، اسكندریەلی ، جاپونلی ،
چینلی (چین ماچینلی) ، قارەطاغلی ، مونجسونلی ؛ قدسلی = قدس شریفلی
(*Qoudouslou, Qoudsou Shérifli*) ؛ ویانەلی ، كیریدلی ، ماجار ،
روملی or جینیویز. ۳ كردجە = كوردجە ، آلمانجە ، چركسجە ، تالیانجە ،
عربجە ، آرناودجە ، فارسی = عجمجە ، رومجە ، بولغارجە = بلغارجە ،
ارمنیجە ، چینجە ، تركجە = توركجە. ۴ Greek, religious; belonging to the country, school; manly; belonging to the class.
۵ مملكتجە ، تجارجە ، اصنافجە ، صنفجە ، عقلجە ، شیطانجە. ۶ طاتلیجە ،
اییجە = ایوجە ، صوغوقجە ؛ صیجاقجە ؛ یوكسكجە ؛ شیشمانجە.
۷ كاغدجی ؛ اسكیجی ، قاطیرجی ، اشكجی ، آتجی. ۸ یاغجی ؛ باغجی ،

باغچه‌جی ؛ اككجی ؛ قهوه‌جی ، شكرجی ، طوماتسجی ، پاتاتسجی ،
سودجی ، توتونجی . ۹ ستریلك ، كوملكلك ، قوشاقلق ، چیزمه‌لك ،
مندیللك . ۱۰ اون پاره‌لق ؛ بیڭ غروشلق ؛ بشیوز غروشلق ، بر غروشلق ،
بر پاره‌لق ، اوفاقلق . ۱۱ اوسیز ، آتسز ، كتابسز ، اشكسز ، قهوه‌سز ،
چایسز ؛ سودسز قهوه ، سودلی قهوه . ۱۲ بیاضجه = آقجه ، قاره‌جه =
سیاهجه ، یوكسكجه ، چوقجه ، كوزلجه ، اییجه = ایوجه . ۱۳ انسانلق ،
یوكسكلك ، قاره‌لق ؛ خواجه‌لك ، آشجیلق ؛ قاییقجیلق . ۱٤ یولداش ،
دینداش ، اوطه‌داش = اوطه‌شیق . ۱۵ كوزل كوچوك اللر = كوزل
الجیكزلر ؛ قلمجیكز ؛ ابه‌جكم = نه‌نه‌جیكم .

۱۸ تعلیم Exercise 18.

1. Who is that man? — He is an American gentleman. What is his name? — His name is Mr. Henry Riggs. 2. Who is this tall (long-statured) foreigner? — He is a gentleman of French nationality. 3. Who was Cæsar (چزار* *chézar*)? — He was one of the great (emperors) of the ancient Romans. 4. Where is the city of Rome? — It is in Italy, in the country of the Italians. 5. Shékérji oghlou (confectioner's son) Ahméd Agha is a stranger; his occupation is that of a confectioner; his father and his grandfather too were sugarmakers; they were of the guild *(ésnaf)* of confectioners. 6. The salary of this clerk is two hundred piastres. 7. The bookseller sells books; the treacleseller sells treacle. 8. I am not a native of this city, I am a stranger. 9. Your name is Ali, and my name too is Ali, we two are namesakes. 10. My lovely house is very small, but I am very poor (There is poverty on my head). 11. Your brother and I are of the same occupation and age. 12. The man without money is poor; the man with money is rich. 13. Although that is a wooded spot, yet it is dry, there is no water. 14. What is the occupation of your companion? — My companion is a stone-cutter, his father was a baker.

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* چزار instead of جزار of the text.

ترجمه ١٩ Translation 19.

١ فرانسزجه بیلیرمیسیکز ؟ — خیر افندم ‘ آزاجق انکیلیزجه
بیلیرم. ٢ بن استانبوللی ایم ؛ کوزل ترکجه بیلیرم. ٣ او دکانجی نه صاتار ؟
— او (مرقوم*) کویلولره وَ شهرلیلره اوزوم ‘ شکر وَ قهوه صاتار.
کویلرده وَ شهرلرده بویله بر چوق دکانلر وَ دکانجیلر وار در. ٤ بقال!
بکا ٢٠ پاره‌لق اکمك ‘ ١٠ پاره‌لق پینیر ‘ ١٥ پاره‌لق اوزوم
وَ ٢ غروشلق شکر ویر. ٥ بکا بش غروشلق کاغد ویر. بو کاغد صاریجه
در. ٦ طوزلق نره‌ده در ؟ — بوراده در. ٧ کومورجینڭ دکاننده
کومور یوقدر ‘ کومورجیلك تمیز بر صنعت (*sana-at*) دکلدر. ٨ پاره‌سز
میسین ؟ دوستسز سین (پاره‌سز آدمڭ دوستی یوقدر). ٩ سن چوق
عقللی بر آدم سین ؛ سنده عقل وار ‘ لکن خدمتکارڭ عقلسز در.
١٠ پینیرجی کیم در وَ دمیرجی کیمدر ؟ — اونلر بنم دوستلرم در
(دوستم درلر).

درس ١٠ Lesson 10.

Interrogative and Indefinite Pronouns.

تعلیم ٢٠ Exercise 20.

1. Who are these children? — They are the children of some of the workmen who are there. Are they all boys? — No, sir, some [of them] are boys, others (some ones) girls. Some of the pens which I have are better than yours; but those of your brother are all good. 3. How much money have you? — My purse is full of money. With what kind of money is it full? — It is full partly (some) of gold and partly (some) silver money. 4. Which of these fruits are unripe and which ripe? — Except the cherries and mulberries the apples, pears and all other fruits are unripe. 5. How are your relations with each other, are they good? -- Relations between us are always good, they have never been bad. 6. What have you in the

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* *Mérqoum* for 'he', in correct language § 678.

house? — I have a silk handkerchief. 7. How are the sick students? — Though some of them are well, yet others are not at all well.

ترجمه ۲۱ Translation 21.

۱ چوجوقلرڭ قاچ درسی وار در؟ — اونلرڭ هر كون بش درسی وار در. ۲ بو طاغلرده بر چوق (چوق) خیرسیزلر وار در. ۳ جناب الله (*Jénabî Allah*) بوتون انسانلرڭ پدری در. ۴ او ناصل بر كنجدر — بعض دفعه ایی وَ بعض دفعه كوتو بر آدمدر. ۵ «هرشیئك بر وقتی وار، هرشیئك بر یری وار». ۶ یوسف افندی ایله كیم وار ایدی؟ — كندی قاریسی وَ طورونلرندن بعضیلری (وار ایدی). ۷ اوراده ایكی خیرسیز وار ایدی: بری بر طرفنده دیكری اوبر طرفنده. ۸ بو كون ماریام وَ آننا بوراده می درلر؟ — هیچ بریسی بوراده دكلدر. ۹ بو كویده سنڭ هیچ دوستڭ وار می؟ (سنڭ بو كویده دوستڭ وار میدر؟). — اوت، بو كویده‌كی زنكین فامیلیالردن بعضیلری دوستم درلر. ۱۰ نجیبه‌نڭ بیاض بر كلی وار می؟ — خیر، فقط قیرمیزی بر كلی وار در. ۱۱ بو مملكتده چوق جامع وكلیسه‌لر وار می؟ — اوت افندم، هر كویده وَ شهرده بعض كلیسه‌لر وَ جامعلر وار در.

درس ۱۱ Lesson 11.

اسماء اعداد **Numeral Adjectives.**

اسم *ism* name, noun: Ar. pl. اسماء *ésma* names, nouns.

عدد *adéd* number: Ar. pl. اعداد *adad* numbers.

اعداد اصلیه	*Adadî asliyé*	Cardinal Numbers
اعداد توزیعیه	*Adadî tévziyiyé*	Distributive »
اعداد كسریه	*Adadî késriyé*	Fractional »
اعداد وصفیه	*Adadî vasfiyé*	Ordinal »

Note. For the sum of 100000 piastres in financial circles the word *yûk* 'load' is used. In English there are two similar words: Plum, which was used for the sum of £ 100000 sterling (now obsolete); and Lac, Lack, in India is equal to the sum of 100,000 rupees. A lac of rupees is equal to £ 6,666/13/4 sterling, as the rupee now equals 1/6. One hundred lacs, or 10,000,000 of rupees, make a Crore.

٢٢ تعليم Exercise 22. ٩٢ صحيفه p. 92.

1. How old are you? — I am thirty years old. How old is your brother? — He is thirty seven years old; he was born in 1863 (the 1863th year of Christ). 2. There are forty head of cattle in our stable; there are ten head of horses, a hundred head of sheep, 50 (head of) cows in the meadow, and we have three or four hundred (head of) goats in the herds. 3. In (this) the year (of) 1902 there were in the city of Merzifoun 1179 (pieces of) shops, 35 ovens, 15 inns, 14 mills (*déyirman,* commonly pronounced as *déyirmén*), 3091 vineyards, 1128 fields, 139 gardens, 1 meadow, 45 mosques, 26 schools, 114 fountains, 3210 houses and 5 churches. 4. In the (this) year 1902 there were 240 male and 160 female students in Anatolia College. 5. I wrote three (pieces of) petitions and two letters. 6. I have four maps. 7. There are a hundred years in a century, 365 days in a year, 24 hours in a day, 60 minutes in an hour and 60 seconds in a minute. 8. A hundred is composed of ten times ten; ten times ten makes a hundred. 9. 1,050,934; 687,495; 2,340,678.

٢٣ ترجمه Translation 23.

١ بر اوقه درت یوز درهم در (٤٠٠)؛ بر باطمان آلتی اوقه در. ٢ پدرم یتمش یاشینده در، والده‌م ٦٢، برادرم ٤٠ یاشینده در. ٣ ٢٠٠ دانه یومورطه، ٥٠٠ دانه جویز، ٥٠ اوقه الما وَ اوچ باطمان آرمود آل. ٤ او کتابڭ اسمی نه در؟ بیك بر كیجه در. ٥ الحمراء سراینك ٩٩٩ پنجره‌سی وار (ایدی). ٦ بوراده ایکی طاقم روبا (clothes) وار در. ٧ اوراده ایکی جنس مندیل وار ایدی: بری مائی (ماوی) وَ اولبری سیاه. (اوراده بری ماوی وَ دیکری سیاه ایکی جنس مندیل وار ایدی). ٨ بو قوماشڭ (cloth) اوچ قاتی وار در. ٩ بانقه‌ده قیرق یوك پاره وار ایدی. ١٠ بنم اوچ دوزینه قورشون قلمم وار در.

اون ایکی دوزینه بر غروسه یاپار (ایدر). ۱۱ قوندوراجینڭ اوچ
چیفت قوندوراسی وار. ۱۲ قاچ پاره بر غروش ایدر؟

درس ۱۲ Lesson 12.

اسماء اعداد Numeral Adjectives. (Continued.)

تعلیم ۲٤ Exercise 24. صحیفه ۹۹ p. 99.

1. [The city of] Constantinople was taken in the 1453th year of our Lord, on the 29th of May N. S.: this date corresponds to the 20th of Jémazil Evvél of the year 857 of the Hijrét. 2. What is the date [of] to-day? It is the 22th Dec., 1900, new Style, and the 9th Dec. old style: to-day is Qaraqîsh (mid-winter, according to the popular reckoning). 3. Four and forty is equal to fortyfour. 4. What o'clock is it? — It is four according to European time and half past eleven according to Turkish time. 5. My younger brother is the first in the class. What is your place? — I am the third in the class. 6. How much do I owe you? (How much am I in your debt?) — You owe me one Turkish pound and a quarter of a pound and three quarters of a Méjidiyé. 7. This year Ramazan meets (correspond with) the first day of December. 8. Half of the loaf (bread) is too little for me, and the whole is too much. 9. Give (to) the children a present of three piastres each. 10. Three parts (fourths) of the world is water, and one [fourth] land.

ترجمه ۲۵ Translation 25.

۱ نسان سنه نڭ دوردنجی آیی در، تشرین اوّل اوننجیسی و کانون اول اون ایکینجیسی در. ۲ مرقوم آلتمش یاشینده در، پدرم دخی آلتمش سکز یاشینده در. ۳ هر برینه اوبز غروش ویر. اول چوجوقلرڭ هر برینه بشر غروش ویر. ٤ بر پاره غروشڭ قیرق پایده بریدر. بر آی سنه نڭ اون ایکی جزؤده بری در. ٥ آلتیشر آلتیشر کلیگیز (§۲۱۳). سنه نڭ اورته سنده. ٦ یوزده آلتی (6 0/0 = ٦ ٠/٠). بیکده اللی (٥٠ ٠/٠٠ = $\frac{٥٠}{١٠٠٠}$). ۷ یکیرمینجی عصرڭ اوچنجی سنه سنده یز. ۸ علی ایی بر آدم میدر؟ — خیر افندم، وقتنڭ بش حصه ده دوردینی

محبسده (mahbésdé) گچیریر. (وقتینك بشده دوردی محبسده در).
۹ ساعت اون ایکیده یاخود اون ایکی‌یه چیرك قاله بوراده یم.
۱۰ کیلیکیانك صوك حکمداری (kûlûmdar=قرالی qral) آلتینجی لئون۱۳۹۳ سنه‌سنده تشرین ثانینك اون طقوزنده آلتمش یاشنده اوله‌رق (عمرینك ۶۰نجی یاشینده=سنّنده sinnindé) پاریسده وفات ایتدی.

درس ۱۳ Lesson 13.

درجات وصف Degrees of Comparison.

وصف، صفت *Vasf, sîfét* Adjective: Ar. pl. صفات *sîfat.*

اسم تفضیل *Ismi Tafzil* Adjective in the comparative and superlative degrees.

جزؤی *jûzi* Partial. کلی *kûlli* Total.

اسم تفضیل جزؤی *Ismi Tafzili Jûzi* The Comparative degree.

اسم تفضیل کلی *Ismi Tafzili Kûlli* The Superlative »

درجه *Déréjé* degree: Ar. pl. درجات *déréjat.*

درجاتِ وصف *Déréjatî vasf* The degrees of Adjectives.

تعلیم ۲۶ Exercise 26. ص ۱۰۳ p. 103.

1. Who is Mr. Aaron? — He is one of my truest friends. 2. Which is the heaviest metal? — The metals are not all equal in heaviness[1]: platinum is the heaviest; but the most useful one is iron; the latter is lighter than the former. 3. Is that vinegar good? — No, sir, it is sweeter than honey. Have you better than this? — Yes, sir, the red vinegar which we have is much better than yours. 4. Who is your best friend? — It is Mr. Henry, the eldest son of my uncle. 5. Who is the oldest among you? — The oldest and the richest among us is Mr. Lucas *(Noori).* 6. The cat in comparison with the mouse is a lion, but compared with the lion is a mouse. 7. He went to a city as far away as Bagdad. 8. My stature is as tall as yours. 9. He has a pen as small as a finger. 10. They have a (piece of) paper as big as a hand. 11. Yesterday was the coldest day of the week, but it was not colder than those of the previous weeks.

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[1] Correct the text: معدنلر آغیرلقده هپ بر دکلدر

ترجمه ٢٧ Translation 27.

١ نوری افندی بندن اوزون ایسه‌ده صنفنده اڭ اییسی دکلدر. ٢ بوکون دونکیندن صوغوقدر (دوندن صوغوقدر). ٣ دمیر طاشدن آغیردر. ٤ (آلتون) آلتین کموشدن دها قیمتلی در. لکن دمیر دنیاده‌کی (دُنیاده بولونان) معدنلرڭ اڭ فائده‌لیسیدر. ٤ هانکیسی دها خفیف در: بر اوقه یون (یوڭ) می، یوخسه بر اوقه قورشون می؟ — البتّه بر اوقه یون بر اوقه قورشون قدر خفیف در. ٥ بیچاغڭ بنمکی قدر کسکین ایسه‌ده، بنمکی قدر اوزون دکلدر. ٦ بو کنج افندی کندی دوستندن زیاده کیفلی در. ٧ کچن هفته سنه‌نڭ اڭ فنا هفته‌سی ایدی، چوق صوغوق ایدی. ٨ یوسف افندی نه چشید بر آدم در. — چوق ایی وَ فائده‌لی بر آدمدر. ٩ شو طاغ مملکتڭ دیکر طاغلرندن یوکسکدر. ١٠ هانزی زنکیندر، حسن دها زنکیندر، عالی ایسه حمله‌سندن زنکیندر. (هپیسندن زنکیندر).

درس ١٤ Lesson 14.

حرف جرّ ایله اسم Noun with Preposition.

حرکت *harékét* motion. استقرار، سکون *istiqrar*, *sûkûn* location, rest.

حرف *harf* letter; particle: *harfi jérr* preposition.

تعلیم ٢٨ Exercise 28. ص ١٠٨ p. 108.

1. Out of the room; **outside the room; **inside the room (in the room); **at the door of the room; *to the door of the room. 2. Near the vineyard; near the house; with the hand; with the foot; with his hand; with the foot; with my foot; with his foot. 3. With the eye; with my eye; with your eye; with his eye. 4. **Inside the forest; **in the forest; *to the (inside of) the forest; to the forest; from the forest. 5. For the tree; for his tree; for my book; for his book. 6. **On

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* motion. ** location or rest.

the back of my books there are nice golden (gilt) letters. *Write these words in[to] your book. 7. *Put your hand on me. **Your hand is on me. 8. **The bird is on the tree. *The bird alighted on the tree. 9. *Put the cup into the water. *The cup is in the water. 10. For their cups.

ترجمه ٢٩ Translation 29.

طاغلره طوغری (دوغری*) : طاغلرده** ، طاغلرڭ یاننده**.
طاغلرڭ یاننه*. ٢ قاپودن : قاپونڭ یاننه* ، قاپینڭ یاننده** ؛ قاپی
ایله ؛ قاپی ایچون. ٣ بنم ایچون ، اونلڭ ایچون ؛ سنڭ کبی ، اونلر کبی ،
بنم ایله = بنمله ، اونڭ ایله = اونکله. ٤ سیواسه قدر (سیواس قدر
اوزاق) . لوندره قدر (لوندره قدر اوزاق) ، بوکونه قدر. ٥ [اوراده] بزدن
ماعدا (بزدن باشقه) کیمسه یوقدر**. ٦ کیسه کده نه وار** ؟ — اون
پاره دن ماعدا کیسه مده برشی یوقدر**. ٧ یارندن صوکره ساعت اون
بر بوچوقده کل. ٨ مرقوم بابامدن اون کون اوّل کیتدی. ٩ آراکیزده
(ایچیکیزده) بر خیرسیز واردر**. ١٠ آرامیزه کل*. (ایچیمیزه کل*).

درس ١٥ Lesson 15.

The Substantive Verb. (Continued.)

تعلیم ٣٠ Exercise 30. ص ١١٣ p. 113.

1. Which is the merrier (merry), Leon or his brother Hassan? — Leon is merrier than Hassan his brother, but Hassan is a very sober and serious boy. 2. All that we have is four piastres, we have not one para more. 3. Though the lion is the strongest animal in the land, yet he is very cruel (*zalim*). 4. Although our horse is younger than your white horse, yet he is not stronger than he. 5. Which language is the easier, Turkish or English? — Turkish is as easy as English, it is not harder than it; but they say that Russian is harder. 6. If you have not any paper, buy some from me. — Thank you; though I have not any paper, yet I will not buy from anyone. 7. «If you have money, everybody is your friend, if you have not money, everybody is your enemy.» 8. If a friend's friend is a friend, then one's friend's enemy is an enemy; the friend of

the enemy is an enemy and the enemy of the enemy is a friend. 9. Have you the books? — Though we have not the books, yet we have the pens.

ترجمه ٣١ Translation 31.

١ المالر طاتلی در؛ آرمودلر دها طاتلی در؛ اوزوملر اڭ طاتلی در. ٢ سیزڭ خدمتجی قیز غیرتلی ایسه‌ده، بزم قونشو[1] قادین اوندن چالیشقان ایمش. ٣ صادق افندی زنکین بر آدم ایسه‌ده ایی بر اسمی یوق ایمش (یوغیمش). ٤ نوریه خانیم شهرده بولونان[2] اڭ کوزل قیز در، لکن خسته در. ٥ اڭ قوتلی آدمڭ قوتی فیلڭ قوتندن (فیلڭکیندن) پك آز در. ٦ بن سنڭ قدر اوزون ایسه‌مده، برادرم آرسلان سنڭ قدر اوزون دکلدر. ٧ سیزڭ میوه‌کز بزمکی قدر تازه میدر؟ — اوت افندم سیزڭکی قدر تازه ایسه‌ده پك آز در. ٨ بیچاغڭ بنمکی قدر اوزون ایسه‌ده بنمکی قدر کسکین دکلدر.

درس ١٦ Lesson 16.

مصدر The Infinitive of Verbs.

تعلیم قرائت Reading Exercise. (١)

The Story of the Cat and the Camel.

One day the Camel, while going with a heavy burden on his back, met the Cat. The Cat arching his back said to the Camel:

The Cat: — Good luck (prosperous journey) Brother Camel! whither away like this?

The Camel: — Thank you (I commit you to the charge of God)! But how (who says that) can I be your brother; where are you (so low)?, where am I (so high)?

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[1] Correct the text as my neighbour woman.
[2] *boulounan* found, dwelling.

The Cat: — There is no doubt about it, of course I am your brother. Look here! Have I not a hunchback as big and as large as yours?

The Camel: — Perhaps! But I wonder if it is as strong as mine?

The Cat: — Bah! What a silly thing to say! I wonder if you refer to that little thing on your back, the size of a fist.

The Camel: — But look well, is not this burden too big for you?

The Cat: — Don't talk nonsense! Give it to me, lazy fellow!

The Camel: — Very well, come a little nearer, hoop po loo! said the Camel and loaded[1] the burden on the back of the Cat.

The Cat: — O dear! O dear! O dear! How heavy it is, it is all up with me; alas, alas, alas!

The Camel: — See (behold)! you have got your punishment; go and learn to speak big words.

The Moral: — Eat big mouthfuls, don't speak big words.

درس ١٧ Lesson 17.

Primitive and Derivative Verbs.

مصدر *masdar* Infinitive. فعل *feel, fiyl* Verb.

متعدی *mûtéad'di* Transitive. لازم *lazîm* Intransitive.

متعدئ تصییری *mûtéaddi'yi tasyiri* Causal or Causative Verb.

مجهول *méjhoul* Passive. مطاوع *mûtavi* Reflexive.

مشارکت *mûsharékét* Reciprocal. حدث *hadés* Action.

مجرد *mûjérréd* Simple. مزیدفیه *mézeedûnfihi* Derivative.

حروف زائده ، زائد حرفلر *houroufou zayidé, zayid harflar* Servile letters.

بنا *bina* Voice (of the verb). باب ، وزن *bab, vézn* Measure.

ماده ، مادهٔ اصلیه *maddé, maddéyi asliyé* The root.

فعل اقتداری *feeli iqtidari* Potential verb. فعل تعجیل *feeli tajil* Accelerative verb.

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[1] *loaded* for *leaded* in the text (No. 21 in the Notes).

تعلیم ۳۲ Exercise 32.

باب ۱ Measure 1. *Oqoutmaq* اوقوتمق (Transitive and Causal). ۱۲۱ ص p. 121.

Prim. Infinitive مجرد مصدر	Voice بنا	Root مادّه	Derivative Infinitive مزید فیه مصدر		Voice بنا	Meaning معنا *Mana*
اوطورمق To sit	Int.	اوطور	اوطورتمق	*otourtmaq*	Tr.	To make to sit, set, seat.
باقمق To look	»	باق	باقیتمق	*baqîtmaq*	»	To make to look.
ییقامق To wash	Tr.	ییقا	ییقاتمق	*yîyqatmaq*	Caus.	To cause to wash.
سویلەمك To speak	»	سویله	سویلتمك	*sêôylétmék*	»	To cause to speak.
دوشەمك To carpet	»	دوشه	دوشتمك	*dêôshétmék*	»	To cause to be carpeted.
چاغیرمق To call	»	چاغیر	چاغیرتمق	*chaghîrtmaq*	»	To cause to call.
باشلامق To begin	»	باشلا	باشلاتمق	*bashlatmaq*	»	To cause to begin.
قازیمق To dig	»	قازی	قازیتمق	*qazîtmaq*	»	To cause to dig.
آرامق To seek	»	آرا	آراتمق	*aratmaq*	»	To cause to seek.
بیلەمك To sharpen	»	بیله	بیلتمك	*bilétmék*	»	To cause to sharpen.

يوكلهمك To load	Tr.	يوكله	يوكلتمك	*yûklétmék*	Caus.	To cause to load.
ديڭلهمك To listen	»	ديڭله	ديڭلتمك	*diñlétmék*	»	To cause to listen.
آقمق To flow	Int.	آق	آقيتمق	*aqîtmaq*	Tr.	To make to flow.
صيچرامق To jump	»	صيچرا	صيچراتمق	*sîchratmaq*	»	To let jump.
اريمك To be melted	»	ارى	اريتمك	*éritmék*	»	To let melt, fuse.
اوشومك To feel cold	Tr.	اوشو	اوشوتمك	*ûshûtmék*	»	To catch cold.
صوغومق To become cool	»	صوغو	صوغوتمق	*sovoutmaq*	»	To make cool.
قوقمق To have a smell	»	قوق	قوقوتمق	*qoqoutmaq*	»	To make smell.
اويومق To sleep	»	اويو	اويوتمق	*ouyoutmaq*	»	To make sleep.
ياشامق To live	»	ياشا	ياشاتمق	*yashatmaq*	»	To make live.
آغلا To weep	»	آغلا	آغلاتمق	*aghlatmaq*	»	To make weep.

Note: 1. The radical ending ـت *-t* is changed into د *d-* when followed by a vowel; as: *Oqout-maq, oqou-doulmaq, oqou-dour, oqou-dajaq, oqou-dayîm, oqout-dou.*

2. *t,* = transitive, *i.* = intransitive, *p.* = passive, *c,* = causal, *r.* = reciprocal, *rp.* = reflexive or passive,

تعليم ٣٣ Exercise 33.

Yazdîrmaq يازديرمق (Transitive and Causal).

باب ٢ Measure 2. ص ١٢٢ p. 122.

Prim. Infinitive	Derivative Infinitive		Meaning
اولمك *i.*	اولدورمك *t.*	*ôldûrmék*[1]	To put to death, to kill.
اوياغمق *i.*	اويانديرمق *t.*	*ouyandîrmaq*	To awaken.
آچمق *t.*	آچديرمق *c.*	*achdîrmaq*	To cause to open.
يازمق *t.*	يازديرمق *c.*	*yazdîrmaq*	To cause to write.
كزمك *i.*	كزديرمك *t.*	*gézdirmék*	To let walk about.
كولمك *i.*	كولدورمك *t.*	*gûldûrmék*[1]	To let laugh.
اوصاغمق *i.*	اوصانديرمق *t.*	*osandîrmaq*	To make tired of.
اوتاغمق *i.*	اوتانديرمق *t.*	*outandîrmaq*	To make feel ashamed.
اينمك *i.*	ايندرمك *t.*	*éndirmék*	To take down.
بينمك *i.*	بينديرمك *t.*	*bindirmék*	To make ride.
اولنمك *i.*	اولنديرمك *t.*	*évléndirmék*	To make marry.
چاليشمق *i.*	چاليشديرمق *t.*	*chalîshdîrmaq*	To make work.
بولمق *t.*	بولديرمق *c.*	*bouldourmaq*[1]	To cause to find.
بيلمك *t.*	بيلديرمك *c.*	*bildirmék*	To cause to know.
آلمق *t.*	آلديرمق *c.*	*aldîrmaq*	To cause to take.
ويرمك *t.*	ويرديرمك *c.*	*vérdirmék*	To cause to give.
سومك *t.*	سوديرمك *c.*	*sévdirmék*	To cause to love.
كسمك *t.*	كسديرمك *c.*	*késdirmék*	To cause to cut.

[1] If *ésré* or ى as a grammatical ending follows an *ôtré* sound (*ou, û, ô*), then instead of reading it *-i-*, *-î-* it is read as *ou, û*. See page 13 of the Key.

تعليم ٣٤ Exercise 34.

Ichirmék ايچيرمك (Transitive and Causal).

باب ٣ Measure 3. ص ١٢٣ p. 123.

Prim. Infinitive	Derivative Infinitive		Meaning
طوغمق *i.*	طوغورمق *t.*	*doghourmaq*	To give birth.
پيشمك *i.*	پيشيرمك *t.*	*pishirmék*	To cook.
ايچمك *t.*	ايچيرمك *c.*	*ichirmék*	To give to drink.
اوچمق *i.*	اوچورمق *t.*	*ouchourmaq*	To let fly.
ياتمق *i.*	ياتيرمق *t.*	*yatîrmaq*	To lay down.
آرتمق *i.*	آرتيرمق *t.*	*artîrmaq*	To make to increase.
باتمق *i.*	باتيرمق *t.*	*batîrmaq*	To make to sink.
چيقمق *i.*	چيقارمق *t.*	*chiqarmaq*	To raise.
دوشمك *i.*	دوشورمك *t.*	*dûshûrmék*	To make to fall.
شاشمق *i.*	شاشيرمق *t.*	*shashîrmaq*	To be confused.
بيتمك *i.*	بيتيرمك *t.*	*bitirmék*	To finish.
طاشمق *i.*	طاشيرمق *t.*	*tashîrmaq*	To make to run over
دويمق *i.*	دويورمق *t.*	*douyourmaq*	To make to hear.
طويمق *i.*	طويومق *t.*	*doyourmaq*	To make to satisfy.
قاچمق *i.*	قاچيرمق *t.*	*qachîrmaq*	To make to run away.
كچمك *i.*	كچيرمك *t.*	*géchirmék*	To make to pass.
يتمك *i.*	يتيرمك *t.*	*yitirmék*	To lose.

تعليم ٣٥ Exercise 35.

Taranmaq طارانمق (Reflexive, Passive).

باب ٤ Meas. 4. ص ١٢٤ p. 124.

Prim. Infinitive	Derivative Infinitive		Meaning
t. طارامق	rp. طارانمق	*taranmaq*	To comb oneself, to be combed.
t. اورتمك	rp. اورتونمك	*êôrtûnmék*	To cover oneself, to be covered.
t. اوقومق	rp. اوقونمق	*oqounmaq*	To be read.
t. بولمق	rp. بولونمق	*boulounmaq*	To be found.
t. چالمق	rp. چالينمق	*chalînmaq*	To be stolen.
t. دوكمك	rp. دوكولمك	*déôkûlmék*	To be spilt.
t. دوكمك	rp. دوكولمك	*déôyûlmék*	To be beaten, pounded.
t. صويمق	rp. صويولمق	*soyoulmaq*	To undress oneself, to be stripped.
t. قيلمق	rp. قيلينمق	*qîlînmaq*	To be performed.
t. طيقامق	rp. طيقانمق	*tîqanmaq*	To be stopped.
i. كزمك	rp. كزينمك	*gézinmék*	To take a walk.
t. ييقامق	rp. ييقانمق	*yîyqanmaq*	To wash oneself, to be washed.
i. باقمق	rp. باقينمق	*baqînmaq*	To look about.
t. سومك	rp. سوينمك	*sévinmék*	To rejoice.
t. دايامق	rp. دايانمق	*dayanmaq*	To lean against.
t. سويلهمك	rp. سويلنمك	*séôylénmék*	To be spoken.

تعليم ٣٦ Exercise 36.

5. *Yazîlmaq* يازيلمق (Passive).

باب ٥ Meas. 5. ص ١٢٥ p. 125.

١ يازيلمق *yazîlmaq,* كسيلمك *késilmék,* ويريلمك *vérilmék,* سويلمك *sévilmék.* ٢ ووروليق *vouroulmaq,* قيريلمق *qîrîlmaq.* ٣ كيديلمك *gidilmék,* آچيلمق *achîlmaq.* ٤ ايچيلمك *ichilmék,* چاغريلمق *chaghrîl-maq.* ٥ بينيلمك *binilmék,* اوطوروليق *otouroulmaq;* باقيلمق *baqîlmaq.* ٦ ديكيلمك *dikilmék,* كورولمك *géôrûlmék,* بويروليق *bouyroulmaq.*

تعليم ٣٧ Exercise 37.

6. *Géôrûshmék* كوروشمك (Reciprocal).

باب ٦ Meas. 6. ص ١٢٥ p. 125.

١ كوروشمك *géôrûshmék,* ووروشمق *vouroushmaq.* ٢ آغلاشمق *aghlashmaq,* كولوشمك *gûlûshmék.* ٣ دورتوشمك *dûrtûshmék,* اويناشمق *oynashmaq.* ٤ سويشمك *sévishmék,* بولوشمق *bouloushmaq,* بوزوشمق *bozoushmaq.*

تعليم قرائت Reading Exercise.

ممالك محروسهٔ شاهانه‌نك تقسيماتى The Divisions of Turkey.

The Imperial Protected Countries (*i. e.* Turkey) are divided into provinces *(vilayét),* the provinces into counties *(liva, sanjaq),* the counties into districts *(qaza)* and the districts into sub-districts *(nahiyé)* and the sub-districts into villages *(qaryé, kéôy).*

The person who is responsible for the province is the Governor General *(vali),* one who is responsible for the county is the Governor *(mûtésarrif),* one who is responsible for the districts is the Lieutenant Governor *(qaymaqam),* one who is responsible for the sub-district is the Mûdir and those who are responsible for the villages are the bailiff courts and bailiff *(ikhtiyar méjlisi, moukhtar).*

Turkey is divided into 29 provinces, 6 of which are in Europe, 21 in Asia, 1 in Africa and one too is in the Mediterranean.

درس ۱۸ Lesson 18.

Compound Verbs.

Formed by using Nouns with Auxiliary Verbs.

تعلیم ۳۸ Exercise 38.

To grant.	کرم بویورمق	کرم قیلمق	کرم ایلمك	کرم ایتمك
To request.	رجا »	رجا »	رجا »	رجا »
To invent.	ایجاد »	ایجاد »	— »	ایجاد »
To visit.	تشریف »	تشریف »	تشریف »	تشریف »
To make glad.	شاذ »	شاذ »	شاذ »	شاذ »
To change.	تبدیل »	تبدیل »	تبدیل »	تبدیل »
To depart.	عزیمت »	عزیمت »	عزیمت »	عزیمت »
To return.	عودت »	عودت »	عودت »	عودت »
To teach.	تعلیم ایتدیرمك	تعلیم »	تعلیم »	تعلیم »
To translate.	ترجمه »	ترجمه »	ترجمه »	ترجمه »
To appear.			ظهور »	ظهور »
To build.	»	بنا اولونمق	بنا »	بنا »
To preach.	»	»	وعظ »	وعظ »
To make blind.	»		کور »	کور »
To keep etc.	حفظ ایتدیرمك	حفظ اولونمق	حفظ ایلمك	حفظ ایتمك
To endeavour etc.	غیرت »	غیرت »	غیرت »	غیرت »
To make a present etc.	هدیه »	هدیه »	هدیه »	هدیه »

Verbs derived from Nouns and Adjectives.

Meanings.	Causal.	Intr., Passive.	Transitive.	Noun, Adj.
To hunt etc.	آولاتمق	آولانمق	آولامق	آو
To seal . . .	مهرلتمك	مهرلنمك	مهرلهمك	مهر
To prepare . . .	حاضرلاتمق	حاضرلانمق	حاضرلامق	حاضر

Meanings.	Causal.	Intr., Passive.	Transitive.	Noun, Adj.
To fold . . .	قاتلاتمق	قاتلانمق	قاتلامق	قات
To cut into pieces	پارەلتمك	پارەلنمك	پارەلەمك	پارە
	پارچەلاتمق	پارچەلانمق	پارچەلامق	پارچە
To gather	طوپلاتمق	طوپلانمق	طوپلامق	طوپ
To pass the winter	قیشلاتمق		قیشلامق	قیش
To pass the autumn	كوزلتمك		كوزلەمك	كوز
To stone . . .	طاشلاتمق	طاشلانمق	طاشلامق	طاش
To grease	یاغلاتمق	یاغلانمق	یاغلامق	یاغ
To bind	باغلاتمق	باغلانمق	باغلامق	باغ
To salt	طوزلاتمق	طوزلانمق	طوزلامق	طوز
To cover with paper	كاغدلاتمق	كاغدلانمق	كاغدلامق	كاغد
To stamp	پوللاتمق	پوللانمق	پوللامق	پول
To be worn	اسكیتمك	اسكیمك		اسكی
To become dry	قوروتمق	قورومق		قورو
To abandon	بوشالتمق	بوشانمق	بوشلامق	بوش
To resemble	بكزتمك	بكزەمك		بكز
To be sour	اكشیلتمك	اكشیلنمك	اكشیمك	اكشی
To grow young	كنجلتمك	كنجلمك		كنج
To divide . . .	پایلاتمق		پایلاشمق	پای
To hug	قوجاقلاتمق	قوجاقلاشمق	قوجاقلامق	قوجاق
To touch . . .	اللتمك	اللنمك	اللەمك	ال
To be harder		كوجلشمك		كوج
To grow larger	ایریلتمك	ایریلشمك	ایریلنمك	ایری
To grow smaller	كوچولتمك	كوچولمك		كوچوك
To grow red	قیزیللاتمق	قیزیشمق	قیزدیرمق	قیزیل
To become green	یشیللنمك	یشرمك	یشرتمك	یشیل

Potential and Accelerative Verbs.

تعليم ٤٠ Exercise 40.

Infinitive.	Potential verb.	Negative form.	Accelerative verb.	Meanings.
کلمك	کله‌بیلمك	کله‌مه‌مك	کلی ویرمك	To come ...
کورمك	کوره‌بیلمك	کوره‌مه‌مك	کوری ویرمك	To see ...
قیرمق	قیره‌بیلمك	قیره‌مامق	قیری ویرمك	To break ...
وورمق	وورە‌بیلمك	وورە‌مامق	ووری ویرمك	To strike.
آچمق	آچه‌بیلمك	آچه‌مامق	آچی ویرمك	To open.
ایچمك	ایچه‌بیلمك	ایچه‌مه‌مك	ایچی ویرمك	To drink.
دوکمك	دوکه‌بیلمك	دوکه‌مه‌مك	دوکی ویرمك	To pour.
دوکمك	دوکه‌بیلمك	دوکه‌مه‌مك	دوکی ویرمك	To beat.
کسدیرمك	کسدیره‌بیلمك	کسدیره‌مه‌مك	کسدیری ویرمك	To let cut.
کوسترمك	کوستره بیلمك	کوستره‌مه‌مك	کوستری ویرمك	To show.
اورتونمك	اورتونه بیلمك	اورتونه‌مه‌مك	اورتونی ویرمك	To cover oneself.
کچیرمك	کچیره بیلمك	کچیره‌مه‌مك	کچیری ویرمك	To let pass.
سویلتمك	سویله‌ده بیلمك	سویله‌ده‌مه‌مك	سویله‌دی ویرمك	To let speak.
وعظ ایتمك	وعظ ایده بیلمك	وعظ ایده‌مه‌مك	وعظ ایدی ویرمك	To preach.
ترجمه ایتمك	ترجمه ایده بیلمك	ترجمه ایده‌مه‌مك	ترجمه ایدی ویرمك	To translate.
هدیه اولونمق	هدیه اولونه »	هدیه اولونه‌مامق	هدیه اولونی ویرمك	To be presented.
آلمامق		آلامامق	آلمایی ویرمك	Not to take.
باشلاتمق	باشلاده بیلمك	باشلاده‌مامق	باشلادی ویرمك	To make to begin.
مهرلتدیرمك	مهرله‌دیره بیلمك	مهرلتدیره‌مه‌مك	مهرلدی ویرمك	To make to seal.
باشلامق	باشلایه بیلمك	باشلایه‌مامق	باشلایی ویرمك	To begin.
باشلامامق		باشلایه‌مامق		Not to begin.
باشلانمق	باشلانه بیلمك	باشلانه‌مامق	باشلانی ویرمك	To be begun.

تعليم قرائت Reading Exercise. (٣)

The Provinces ولايتلر *Vilayétler.*

The Provinces of Turkey found in the European portion [of the world] are these: Adrianople, Thessalonica, Qosova, Janina, Scutary [and] Manastîr *(Monastir).*

The provinces found in the Asiatic portion [of the world] are: Hijaz (حجاز), Yémén, Bassra, Baghdad, Mousoul, *Haléb* (Aleppo), Syria, Beyrout, *Khûdavéndigîar* (Broussa), *Qonya* (Iconium), *Anqaré* (Galatia), Aydîn, Adana *(Cilicia)*, Qastémouni, Sivas, Diyarbékir *(Tigranocerta)*, Bitlis, Erzroom *(Garin)*, Harpout *(Mamourétûl Aziz)*, Van, Trabizond.

In the African portion [of the world]: Tripoli.

In the Mediterranean Sea: the Archipelago.

The capitals of these [provinces] are: that of the Hijaz Jiddé, that of Syria Damascus (*Sham*), that of Khûdavendigîar Broussa, that of Aydîn Smyrna, that of Mamourétûl Aziz Harpoot, and the capitals of the remainder are the cities which are synonymous with the names of the provinces.

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١٩ درس Lesson 19.

The Three Formations of the Infinitives.

٤١ تعليم Exercise 41.

1. My [object in] entering school is to learn only reading and writing. 2. My [object in] cutting this pen is for your good writing (I cut this pen that you may write well). 3. Why are you waiting the coming of your brother from the school? it still wants an hour before his returning (coming) from the school. 4. Our object in waiting for you here to-day is only to converse (*géörûshmék*) with you. 5. My dear child, while I am not here [in my absence] I wish you to work only at your lessons. 6. What is your object in making me do this work? — My object is to make you earn money. — Well "earn, earn and give to the cauldron." (A proverb to show that all the efforts of the human race are for the sustenance of life.) 7. Do not go to school before eating your food. Do not eat much, eat little. "To eat without working is not right at all." (Idlers must not eat). 8. What do you do in the evenings? — I do read a book, my mother sews, my father smokes, and

my little[1] sister [too] is playing. 9. Today is the birthday of our sovereign, there is a great illumination in our city to-night.

تعليم ٤٢ Exercise 42.

١ ويرمك آلمقدن ايي در. ٢ هر يوقوشك[1] بر اينيشي[2] وار (énish descent, yoqoush ascent) وَ هر كيديشك بر كليشي وار ياخود هر كيتمه نك بر كلمه‌سی وار. ٣ بنم پدر افندی‌یه بر مكتوب يازمغه نيتم يوقدر؛ سنك وار می ؟ ٤ "اشكه بينمك بر عيب در اينمك[3] ايكی عيب[4] (ياخود اشكه بينمه‌سی بر عيب اينمه‌سی ايكی عيب)". ٥ "آغالق ويرمه ايله در يكيتلك[5] وورمه ايله". ٦ روزكار پك شدتلی[6] اسمكده (در). ٧ هانكيسی ايي در ؟ توتون ايچمك می يوخسه قهوه ايچمك می ؟ — هيچ بريسی ده صحته[7] فائده‌لی دكلدر. ٨ او شكرلمه‌لر[8] ايي ميدرلر ؟ — اوت افندم. ٩ بو دوندورمه سوددن، بوزدن وَ ليموندن ياپيلمه در. ١٠ بو قدح آلمانيه‌ده ياپه (ياپيلمه) در. ١١ مكتوبلری مهرله وَ پوسته‌خانه‌يه كوندر. اونلری مهرله‌مه‌يی اونوتمه، مهرله وَ باغلا. ١٢ بو چوجوقلر نيچون آغلايورلر ؟ — سبنی بيلمه‌يوريم (ياخود بيلمه‌مكده‌يم؛ بيلمم ٣٢٨، ٣٢١ §§). ١٣ بنی آلمه‌دن (آلمازدن) خواجه ايله كوروشمكه كيتمه. ١٤ كندی درسنی حاضرلامغه باشلامق. ١٥ كونلر قيصالمغه باشلادی (قيصالمقده در ٣٤٤ §).

1. From an obsolete infinitive verb يوقومق *yoqoumaq* to go up, to ascend: the third derivation يوقوش *yoqoush* ascent. 2. *énmék* to come down, to descend. 3. *énish* descent. 4. a. *ayîb* shame. 5. *yigit, yiyit* a brave young man: *yigitlik* bravery (§ 163). 6. a. t. *shiddétli* severe, hard. 7. a. *sîhhat, sîhhét* health. 8. شكرله for سكرله in the text, p. 139, line 18.

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[1] Correct كوچول of the text into كوچوك.

٢٠ درس Lesson 20.

The Finite Verb فعل *Feel.*

Tenses indicating the Present time of Turkish verbs:

مضارع *mûzari* the Aorist. حال *hal* the Habitual present.

Tenses indicating the Past time of the Turkish verbs:

ماضئ شهودى *maziyi shouhoudi* The Categorical Preterite.

ماضئ نقلى *maziyi naqli* The Dubitative Past.

Tenses indicating the Future time of the Turkish verbs:

مستقبل *mûstaqbél* Future. التزامى *iltizami* Optative.

وجوبى *vûjoubi* Necessitative. فرضيه *farziyé* Suppositive.

امر *émr* Imperative. نهى *néhi* Negative Imperative.

Note: In the formation of the first person pl. of the tenses Present, Aorist, Dubitative, Future and Necessitative grammatically *-iz* is added to the third person singular (p. 143, § 309); as: *séviyorouz, yazîyorouz; séveriz, yazarîz; sévmishiz, yazmîshîz; sévéjéyiz, yazajaghîz; sévméliyiz, yazmalîyîz.* But the common people in conformity with the first person pl. of Past pronounce this *-iz, -îz* as *-ik, îkh: séviyoroukh, yazîyoroukh; sévérik, yazarîkh; sévmishik, yazmîshîkh; sévéjéyik, yazajaghîkh = yazajayîkh; sévméliyik, yazmalîyîkh.*

٤٣ تعليم Exercise 43.

1. Tell your father to (let him) come to-day to our house. 2. Let the children go to school. 3. Try to learn your lessons well, do not remain idle (empty). 4. Now then, gentlemen, let us mount [on] the horses and go to have a ride (walk). 5. His not coming is better than his coming, send a man that he may not come. 6. Go and ask, (let us see) what o'clock it is? Is it time to go to church or not? If it is churchtime let all the students go to church. 7. Come along brothers, let us walk a little faster. 8. Change this méjidiyé, it is not good. 9. Sell a pound of grapes for 30 paras, do not sell for more than that.

٤٤ ترجمه Translation 44.

١ نره‌یه کیتمکده‌سیکز ؟ — دوقتوره (حکیمه) کیتمکده‌یم

— نیچون دوقتوره کیتمکده سیکز ؟ — ایصیتمه طوتمقده‌یم (یاخود

ایصیتمه‌م وار) ، کندیی حکیمه کوسترمکه کیتمکده‌یم (کیتمه‌ده‌یم) .
۲ بو باصمه‌نڭ فیاتی نه‌در ؟ — آرشینی درت غروشه در . ۳ یاغمور
یاغمقده در ، هایده اوه کیده‌لم وَ بو کونکی غزته‌لری اوقویالم . ٤ او
صیغیرلرڭ اتی صاغلغه فائده‌لی دکل (صحّته نافع دکلدر) ، هیچ بر
کیمسه اوندن یه‌مه‌سین . ٥ چوجوقلر نه‌یاپقده درلر ؟ — کتابلرینی
اوقومقده‌درلر . ٦ کرم ایت خدمتجی قیزی چاغیر . ۷ بڭا بر آز قاوورمه
وَ بر پارچه قیزارتمه کتیر . ۸ سفره‌نڭ اوزه‌رنده بر بیچاق وار .

Note. Sîhhata nafi déyil dir: a. *sîhhat,* t. *saghlîq* health. a. *nafi, faydéli* useful.

تعلیم قرائت Reading Exercise. (٤)

Dinlér vê Méz'hêblér

Religions and Denominations.

The religions existing in the Protected Countries of His Majesty (*i. e.* in Turkey) are three: Islamism, Christianity and Judaism. The Moslems are divided into four denominations: Hanéfis, Hanbalis, Shafiyis and Malikis. The majority of Moslems are of the Hanéfi sect; the Turks, and some of the Kurds are Hanefis. The Persians, the Red-heads (*Qîzîl-bashes*), and some of the Kurds are Shafiyis. Some Arabian tribes are Hanbalis, others Malikis. In every village and city there are mosques and imams.

The Christians in Turkey also are divided into four great sects: Protestants, Catholics, Armenians and Greeks. In every Christian village and city there are churches (and) priests and preachers.

The Jews are very few: they are found only in Constantinople and in some cities of Turkey.

Note: There are two great sects of Islamism: the *Sûnnis* (orthodox سنی) and the *Shi'as* (sectary شیعه). The *Sûnnis* or Orthodox Moslems are divided into four sects, as has been mentioned. The *Shi'as* (or *Shi'ites*) introduced the practice of giving the Quran an allegorical interpretation. In their religious ideas the faith of the ancient Persians, Dualism, Gnosticism and Manichaeism are still to be traced. With some exceptions the Moslems in Persia, and the *Kîzîl-Bash* population in Turkey, are *Shi'as.* They do not acknowledge the three first direct Caliphs — Abû Békir, Eomér

(Omar) and Osman — as legitimate successors of Muhammed, and only acknowledge the twelve Imams. These Imams are: 1. *Ali*, the fourth caliph, who was murdered and buried at Mésh-héd Ali, otherwise called Néjéf, near Baghdad; 2. *Hassan*, poisoned and buried at Medina; 3. *Housséyin*, murdered and buried at Kérbéla, near Baghdad; 4. *Ali* (Zéynél Abidin); 5. *Méhémméd* (él Baqîr); 6. *Ja'fér* (és Sadîq), poisoned and buried at Medina; 7. *Mûsa* (él Kîâzim), poisoned and buried at Kîâzimin, near Baghdad; 8. *Ali* (ér Riza), buried at Mésh-héd Ali in Khorasan; 9. *Méhémméd* (él Jévad), buried at Kîâzimin; 10. *Ali* (én Naqi), buried at Samara, near Baghdad; 11. *Hassan* (él Askéri), buried at Kîâzimin; 12. and *Méhémméd* (él Méhdi), who disappeared in his house at Samara, and is to reappear with Christ at the end of the world as final judge. In this sense there can be no more Imams. All these 11 Imams are descendants of Ali, the first Imam and son-in-law of Muhammed.

درس ٢١ Lesson 21.

The Present Tense *Zémanî Hal.*

زمان حال *Zémanî Hal*	The Present Tense.
حال اخباریه *Halî Ikhbariyé*	Indicative Present.
حال اقتداری *Halî Iqtidari*	Potential »
حال منفی *Halî Ménfi*	The Negative »
حال استفهامی *Halî Istifhami*	Interrogative »
حال حکایه *Halî Hikîâyé*	Assertive »
حال روایت *Halî Rivayét*	Narrative »
حال شرطی *Halî Sharti*	Conditional »

تعلیم ٤٥ Exercise 45. ص ١٥٠ p. 150.

1. Mr. Ahmed where are you coming from? — I am coming from school, Sir, [but] where are you coming from? — I am coming from taking a walk among the vineyards. 2. Little children! what are you doing there? — We are learning our lesson, sir, we are not sitting idle (empty, in vain § 456). — If you are working at your lessons, bravo for you! 3. Whom you are looking for? — I am looking for the waiter to send him to the market. 4. What were you doing yesterday at four o'clock? — We were doing nothing, we were hungry, we were eating. 5. It is raining very hard now: if you cannot come now, come in a little while, my work is not pressing. 6. Were you calling me? — Yes, I was calling you; come quickly and

take this letter to the post-office. 7. Where is the clerk? — He is in the office, he is working [there]. 8. Have you any news from home[1], how are those places this year? (what do you hear?) — Yes, sir, I get a letter every week from my father; (he says) the weather is very irregular; (he says) every day the weather is getting bad (spoiling)[2]; (he says) every day it either rains or snows.

ترجمه ٤٦ **Translation 46.** ص ١٥١ p. 151.

١ بن اكمك يه‌يوريم وَ صو ايچييوريم ' سن نه ياپييورسين؟ — بن
ده قونيه‌يه كيتمكه حاضرلانييوريم . ٢ سن درسڭى اوقويور ايسه‌ڭده '
آرقه‌داشلرڭ چاليشمايورلر ' تنبل درلر . ٣ خير افندم ! نيچون بويله سويله-
يورسيڭز ؟ نه‌قدر چوق چاليشييورلر ! لكن درسلرى چوق زور در ' دها
ايى ياپه‌مايورلر . ٤ يارين اونلر بزم اوه كليورلر مى ؟ اگر كليورلر ايسه
سويله شمسيه‌مى برابر كتيرسينلر . ٥ او صوسز ايدى ' سن ايسه آج
سين . — خير افندم ' بنم قارينم طوقدر . ٦ بن ازميره كيتمك ايسته‌يوريم .
سز ده اول شهرى كورمك ايسته‌يورميسيڭز ؟ ٧ بنم ايچون بر مجيديه
بوزه بيليرميسيڭز ؟ — بوزه‌مايورسه‌مده بڭا اون پاره ويره‌بيليرسه‌ڭز
(§ ٣٣٧) ' سيزه درت چيرك ويره بيليرم . ٨ اكمك شيمدى چوق
اوجوز در ' اوقه‌سنى يكرمى اوچ پاره‌يه ويرييورلر .

تعليم قرائت **Reading Exercise.** (٥)

The Use of Animals.

Animals are very useful to us.

In the first place many of the animals supply our food: we eat the flesh of animals, such as cattle, calves, sheep, goats, lambs and kids; and of the birds such as the hen, goose[3] (*qaz*) and duck. The flesh of game and of fish is used to make some delicious dishes.

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[1] *Mémlékét* country; home.

[2] بوزولمق *bozoulmaq* to get, become bad.

[3] Correct the *geese* of the text, in the Words No. 7.

From the milk of the animals such as the cow, goat, sheep and buffalo are made some delicious dishes: like coffee-with-milk, tea-with-milk, rice and milk and madzoun. Besides these butter and cheese are also made from milk. The milk of the she-ass too is much used by the [ancient Arabian and modern Turkish] physicians for the sick.

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٢٢ درس، Lesson 22.

The Aorist مضارع *Mûzari.*

مضارع اخباريه	*Mûzari'yi Ikhbariyé*	Indicative Aorist.
مضارع اقتداری	*Mûzari'yi Iqtidari*	Potential »
مضارع منفی	*Mûzari'yi Ménfi*	Negative »
مضارع استفهامی	*Mûzari'yi Istifhami*	Interrogative »
مضارع حکايه	*Mûzari'yi Hikîayé*	Assertive »
مضارع روايت	*Mûzari'yi Rivayét*	Narrative »
مضارع شرطی	*Mûzari'yi Sharti*	Conditional »

٤٧ تعليم Exercise 47. ١٥٧ ص p. 157.

1. At what hour does the teacher come[1] to school? — Though he comes every day at 9 o'clock according the European time, yet I don't know whether (that) he will come to-day or not; because I hear that he has a guest in his house. 2. If your teacher comes at that time, please give this book to him; but if he does not come send it back again to me. — Very well, as soon as my teacher comes, I will give your book [to him]; but if he does not come I will send it [back] to you. 3. I know Turkish. I can both read and write, but I can't speak fast; you can both read fluently (like water) and speak well. 4. I have known you since you were three years old; you used to weep incessantly[2] and cry and scream. 5. What a pleasant season is spring (season)! every place smiles, the trees blossom (*chichéklénir*); the roses, hyacinths and other flowers bloom and spread pleasant odours everywhere. 6. The farmers plough and sow in spring and autumn; if they do not plough and sow, they cannot have (gain) anything (in their

[1] *Téshrif étmék,* to honour; to call on, to come.
[2] *Hich dourmaz idiñ,* you never ceased, stoped.

hands) in winter. 7. "Nobody gives any property to anyone without taking the money."

ترجمه ٤٨ Translation 48. ص ١٥٨ p. 158.

١ بن ارمنیجه بیلیریم . سن آلمانجه بیلیرسین . او رومجه بیلیر
می ؟ ٢ سن بورایه کلمزدن بزی طانیماز ایدك . ٣ مالی کورمزدن پاره‌یی
ویره‌مم . اما اکر کورور بکه‌نیرسه‌م ، پاره‌یی ویریریم . — پك اعلا افندم !
اونی سزه بکندیره‌بیلیرسه‌م ، امید ایده‌رم که اول وقت پاره‌سنی
ویریرسیکز . ٤ ساعت قاچده یاتارسیکز ؟ — ساعت آلاتورقه اون
ایکیده یه‌مکمی یه‌ریم ، وَ یازین ساعت اوچده یاتارسه‌مده قیشین ساعت
برده یه‌ریم وَ ساعت بشده یاتاریم . بعض دفعه مسافرلرم اولسه ساعت
سکیزه قدر اوطورورم . ٥ بن اویله یاپام . ارکن یه‌ریم (یَم) ارکن
یاتاریم ، صباحلاین ارکن قالقاریم (§ ٤٦٦) . باشقه‌لر اویورایکن
(§ ٤٣٤) بن درسمی اوقور یازاریم . بعض دفعه صباحك تازه هواسنده
صحراده کزه‌ریم . ٦ پك اعلا اوغلوم ، چوق ایی ایدرسین . ٧ آته
بینه‌بیلیرمیسین ؟ — اوت افندم بینه‌بیلیریم . فقط سن بینه‌مزسین .
٨ بو چوجوغه نه دیرلر ؟ — بو چوجوغه نجیب دیرلر (بو چوجوغك اسمی
نه در ؟ — بو چوجوغك اسمی نجیب در) .

تعلیم قرائت Reading Exercise. (٦)

The Voices of Animals.

All the animals have their own peculiar sounds, and there are especial terms to denote those sounds; for instance:

The horse whinnies (neighs), the ass brays, the cow mooes (lows), the lion roars, the bear growls, the wolf howls, the dog barks, the fox squeaks with a high voice, the sheep and goat bleat, the cat mews, the cock crows, the hen cackles, the chicken and little birds chirp (peep), the turkey gobbles, the parrot chatters, the pigeon cooes, the nightingale warbles, the duck quacks.

درس ٢٣ Lesson 23.

The Past Tenses ماضیلر *Mazilér.*

ماضئ شهودی	*Maziyi Shouhoudi*	Categorical Preterite.
ماضئ اخباریه	*Maziyi Ikhbariyé*	Indicative Past.
ماضئ اقتداری	*Maziyi Iqtidari*	Potential »
حکایهٔ ماضئ شهودی	*Hikîayéyi Maziyi Shouhoudi*	Assertive »
ماضئ شهودئ شرطی	*Maziyi Shouhoudiyi Sharti*	Conditional »
ماضئ نقلی	*Maziyi Naqli*	The Dubitative Past.
نقلئ اخباریه	*Naqliyi Ikhbariyé*	Indicative Dubitative.
نقلئ اقتداری	*Naqliyi Iqtidari*	Potential »
نقلئ حکایه	*Naqliyi Hikîayé*	Assertive »
نقلئ روایت	*Naqliyi Rivayét*	Narrative »
نقلئ شرطی	*Naqliyi Sharti*	Conditional »

تعلیم ٤٩ Exercise 49. ص ١٦٤ p. 164.

1. Néjib Effendi has started to-day for Constantinople. 2. I wonder when Shakir Efféndi set out, do you know? — I have heard that he went yesterday. 3. Yesterday you read your lesson very nicely. I heard about it and was very glad. 4. How thin[1] you have grown, what is the matter with you[2]? — I am sick, for two days I have been suffering from malaria. 5. What have you done, have you taken medicine? — No, I sent word to the doctor; the children have gone for him; they have looked and looked for him but could not find him; they have come back without him (*bosh*). 6. Who had swept this room? — What is the matter? — Whoever has swept it, has not swept it well at all. — Then let the maid come and sweep it over again. — Very well, sir. 7. [I hear that] my father has had a telegram from my mother; she is coming in two days. — Where had your mother been? — She had gone to Smyrna in May. 8. I have a cold[3]; the doctor told me to perspire[4]. I did my best to perspire[4] but I could not after all. 9. Eat, the more you eat the more appetite you have.

1. a. ضعیف *zayif* thin. ضعیفلنمك *zayiflénmék.* 2. *dérdin né?* what is your affliction, sickness? 3. a. نوازل *névazil,* pl. of *nézlé* cold. 4. تر *tér* perspiration, sweat ترلمك *térlémék* to perspire.

۵۰ ترجمه Translation 50. ص ۱٦۵ p. 165.

١ باغچه‌ده نه دیكدی[1] ؟ — اوراده بعض لعله‌لو ' پاتاتس وَ توماتس دیكدی. ٢ كیمكْ براد‌رنده ایكی كوچوك بیچاق وار ؟ ٣ دون شهرده بر آدم وورولمش دییورلر. ٤ بو هفته دكیرمنده[2] بریسی وورولمش ایمش[3]. ٥ واپور (یاخود گمی) نه وقت یوله چیقدی ؟ — آیكْ ایلك كوننده یوله چیقدی. ٦ صامسون پوسته‌سی بو صباح بورایه یتیشدی. ٧ پدرمی كوردیكزمی ؟ خیر افندم ' چارشیده اوكا بكله‌دیم ایسه ده كوره‌مه‌دیم ' برادرم یعقوب دون اونی كورمش. ٨ درسكی اوكرندیكجه دها سعادتلی[4] یاخود كیفلی اولورسین (درسكی نه قدر ایی اوكره‌نیرسه‌ك اوقدر زیاده سعادتلی اولورسون). ٩ نصیحت ایتدیكجه[5] خرصلانیبور (نه‌قدر نصیحت ویریرسه‌كْ[5] اولقدر حرصلانیبور[6]). ١٠ برادركْ شهردن كلیرسه ' كرم ایت بكا بیلدیر.

1. دیكمك *dikmék* to plant; دیكمه *dikmé* plant (§ 301).
2. دكیرمن or دكیرمان. 3. اورمق ' وورمق *vourmaq* to strike, to kill.
4. a. سعادت *sé'adét* prosperity, happiness; سعادتلی *sa'adétli, sé'adétli* happy; سعادتلو *séadétlou* is an official title (pp. 247, 260, 460).
5. *nasihat étmék, nasihat vérmék* to advise. 6. a. *hîrs, khîrs: hîrslanmaq, khîrslanmaq, qîzmaq* to be angry (§ 277).

درس ٢٤ Lesson 24.

The Future Tense مستقبل *Mûstaqbél.*

مستقبل اخباریه *Mûstaqbéli Ikhbariyé* Indicative Future.
مستقبل حكایه *Mûstaqbéli Hikîâyé* Assertive »
مستقبل روایت *Mûstaqbéli Rivayét* Narrative »
مستقبل شرطی *Mûstaqbéli Shartiyé* Conditional »

٥١ تعليم Exercise 51. ١٦٨ ص p. 168.

1. To-morrow we are going among the vineyards. When we see the vineyards we shall be very much delighted. 2. To-morrow is New-Year's-Day, it is the first day of January of the year 1903; the preacher will give us each a gilt top New Testament and two pictures. 3. I am going home now: where are you going? 4. We wish to go somewhere this summer with the whole family[1]. — In what direction do you wish to go? 5. We intend to go to the icy and snowy mountains and the thick forests yonder; the houses are very sparse there. I think the major and the colonel too will go there with their whole families. 6. I hear that we cannot go to the forests, my father has given his word to go to another place. 7. If you can come to our house to-morrow, I will stay at home and wait for you. 8. Did you hear? Yesterday the White-Bridge fell; my brother came very near to fall into the water and be drowned. 9. Are you hungry or thirsty or sleepy?

1. *Familyajaq*: *-jaq*, *-jék* is a suffix giving the meaning of 'with the whole, the whole': *évjék* with the whole house. *kéöyjék* the whole village. *obajaq* with the whole clan.

٥٢ ترجمه Translation 52. ١٦٩ ص p. 169.

١ يارين بزم ايله كوروشمكه كيم كاله‌جك؟ (يارين اويمزه كيم تشريف ايده‌جكدر؟) — ظن ايده‌ريم قيزقارداشم (ياخود همشيره‌م) اليزا بزم زيارتيمزه كاله‌جكدر. ٢ حضرت داود[1] مزمورلرده "سن بكا حيات طريقيني[2] كوستره‌جكسين" ديو بويورمشدر (ياخود اظهار ايده‌جكسين[3]). ٣ ماري خانيم چوجوقلريني سور (ياخود سودي) وَ اونلردن سويلير. ٤ ايشيدير ايشيتمز سكا بيلديره‌جكم. ٥ باغچه‌لر آراسينه كيتمه‌يه‌جكسين. رخصت[4] ويرمه‌يه‌جكم (ياخود اذنم[4] يوقدر). ٦ طعامه[5] (ياخود اخشام طعامنه) كيتمزدن بر قاچ ساطر[6] يازي يازه‌جغم[7].

1. *Hazréti Davoud* the prophet David (§ 500). 2. *hayat tariqini* the path of life: a. *hayat* life, a. *tariq* path. 3. a. *iz-har étmék* to show; *iz-har* showing (§ 272). 4. a. *roukhsat*, *izin* permission. 5. a. *ta-am* food, meals: *éöylén ta'amî* lunch, *akhsham ta'amî* supper, *sabah ta'amî* breakfast. 6. a. *satîr*, t. *sîra* line. 7. *yazî yazmaq* (§ 298).

٧ بو قدرینی اوڭا ویره‌یم می ؟ — خیر افندم ٬ او دها زیاده‌سنی ایسته‌یور . ٨ آننا بوقدر کیرلی بر کاغدی اوقویه‌بیله‌جکمی (اوقویاجق میدر) ؟ — اوندن دها فنالرینی اوقویابیلیر . ٩ اکر ویره‌بیلسه ایدیم ٬ سکا بش لیرا ویره‌جك ایدیم ؛ اما ویره‌مم . ١٠ نره‌یه کیدجکدر ؟ — بر آت بولورسه (یاخود بوله‌جق اولورسه) یایلایه کیده‌جکدر .

تعلیم قرائت Reading Exercise. (٧)

A Sermon of Nasr-éd-din.

The reverend Teacher Nasr-éd-din[1] was a unique preacher; a like preacher has never come and will not come at all. He never spoke a useless word in all his life, from every word of his a moral is drawn or it is laughed at heartily. If you listen now to this story you will agree with what I say.

Once the Teacher went to the mosque, mounted the pulpit, turned his face toward the congregation and spoke aloud in this way: "O people! O Moslems! do you know what wonderful things[2] I am to say to you to-day at this [solemn] hour?"

The congregation wondered and said: "No, Teacher, how could we know without your telling (us)[3]?"

The Teacher said in reply: "If you do not know what I am going to tell you, go and learn and (then) come!"

The next Friday the Teacher again begins to preach and again asks the same question. This time the congregation intending to behave wisely, all shout together, saying: "Yes, Teacher, we know, we know!"

The Teacher was very much offended at their rudeness and said: "Since you say you know (what I am about to say), then go out, let not my eye see you more," and coming down from the pulpit he departed and went away quickly (§ 286).

درس ٢٥ Lesson 25.

The Optative Tense التزامی *Iltizami.*

التزامیٔ اخباریه *Iltizamiyi Ikhbariyé* Indicative Optative.

التزامیٔ حکایه *Iltizamiyi Hikïayé* Assertive »

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[1] Who lived in the XV. century, in the reign of Sultan Bayézid I. and Timur-leng (Bajazet, Tamerlane) and is buried in Aq Shéhir, in the province of Qonya. [2] *nélér* § 172. [3] § 333.

٥٣ تعليم Exercise 53. ١٧٤ ص p. 174.

1. Would that I had money, I would buy[1] that mansion[2]. 2. Come friends, let us go out and learn our lessons together: will it not be well? 3. It will be very well; let me go and get leave from the teacher and come. 4. Let me go and give some paras as alms to this poor man; would that I had money and could give some more paras: may his hearth be lighted! he is very poor. 5. I too should like to give him at least[3] a few paras, but I cannot. (I have it in my heart but not in my hand). 6. If your nephew had learnt reading and writing he would by this time have made a great deal of money; but the misfortune is this that if he sees an *élif* he takes is for a beam, and if he sees a *bé* he takes it for a cup. 7. I have worked hard to-day, I am tired through writing incessantly. 8. Did you not drink water; health be to you! — May your life be long (thank you), Sir! 9. I am going to school very gladly. 10. My eyes have got tired through reading continually.

٥٤ ترجمه Translation 54. ١٧٥ ص p. 175.

١ اوقویه‌یم می ؟ نه‌دییه‌یم[4] ؟ ٢ ناصل صبر ایده‌یم[4] ؟ ٣ اللری قیریله‌سی (یاخود اللری قیریله‌سیجه) ! ٤ درسمه باشلایه‌لی بر کون بوشه کچیرمه‌دیم (درسمه باشلادیم باشلایه‌لی بر کون فوت ایتمه‌دیم[5]) . ٥ کاشکی بر آز فرانسزجه بیله ایدیم (بیلسه ایدیم) ! ٦ کاشکی کله ایدی[6] (کلسه ایدی[6]) ! ٧ ایی که بونی سیزه ویرمه‌دیم ' اکر ویرمش اولایدیم قبول ایتمه‌یه‌جك[7] ایدڭ (اکر ویرسه ایدیم آلمایه‌جق ایدڭ) . ٨ کاشکی بوراده اولا ایدی ! ٩ آرسلانی کورمکه کیده‌لم می ؟ — شیمدی صیجاقدر بنده‌ڭز[8] کیده‌مم . ١٠ جناب الله[9] سیزه اوزون عمرلر

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[1] قونمق *qonmaq* to rest, to halt, to stay: the Noun of Location is *qonaq* § 449. [2] صاتین آلمق ' صاتون آلمق are both allowable. [3] Change *even* of the text to at least. [4] The first person singular of the Optative. *Sévéyim, yazayîm* is commonly pronounced *séviyim, yazîyîm*. Therefore are pronounced as *oqouyoum'mou, né déyiyim'? sabr édiyim* etc. *Oqouyayîm' mî? déyéyim' mî? sabr édéyim* etc. [5] a. *févt ét.*" to miss (§ 272). [6] § 338. [7] a. *qaboul ét.*" to accept (§ 272). [8] *béndéñiz* (§ 499). [9] a. *Jéna'bî Allah* God.

ویرسین! ١١ شیمدی نه یاپه‌یم؟ — شیمدی هیچ برشی یاپه‌مازسین، سنی چاغیرینجه‌یه قدر[1] کیت اوطه‌گده اوطور. ١٢ دعوت اولوغادیقجه عموجه‌لر کلك اوینه کیتمه‌مه‌لیسین. ١٣ "صوره صوره بولونور بغداد". ١٤ چالیشه چالیشه دها چابوق اوکره‌نه‌جکسین.

درس ٢٦ Lesson 26.

The Suppositive Tense (Subjunctive).

انشائیه، فرضیه	*Inshayiyé, Farziyé (zémanî)*	Subjunctive.
حال فرضیه	*Halî Farziyé*	Suppositive Present.
منفیٔ حال فرضیه	*Ménfiyi Halî Farziyé*	Negative »
حکایهٔ فرضیه، ماضیٔ فرضیه	*Maziyi Farziyé*	Suppositive Past.
روایت فرضیه	*Rivayéti Farziyé*	Narrative Suppositive.

٥٥ تعلیم Exercise 55. ١٧٨ ص p. 178.

1. If I come to your house, will you take me in? What do you say, may I come or may I not? 2. If I come to-morrow morning to your house, can you go with me to the doctor's? — I think I can go; but if you come to-day towards evening, then also I can go. 3. If you had bought this mansion last year, you would have bought it cheaper. 4. If they had taken hold of my hand I would not have fallen. 5. If you had ordered a cup of coffee with milk we should have gladly drunk it. 6. If Mr. Vahan comes, [please] let me know, I am upstairs. 7. Would that I had time to spare: then I would sit and talk with you. 8. If my cousin had saved[2] money he might have gone to Constantinople with us. 9. If you learn to read and write you may become a Béy and an Efféndi: if you do not learn you will be a porter. 10. Would that I had drunk that medicine; if I had drunk it, I should have recovered[3] long ago.

٥٦ ترجمه Translation 56. ١٧٩ ص p. 179.

١ نره‌یه کیده‌جکدر؟ — اکر بر آت بوله‌جق اولورسه اورمانلره کیده‌جکدر. ٢ اکر سوقاقلرده کزمش اولسه ایدك کورونه‌جك ایدك.

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[1] *chaghîrîn'jaya qadar* (§ 433). [2] *para artîrmaq* to save money. [3] *éyiléshmék.*

٣ دیویتمی بورایه کتیره‌بیلیرمیم؟ ٤ والده خانمه مکتوب یازسه‌ڭ (یازه‌جق اولسه‌ڭ) بندن سلام سویله٠ ٥ اوراده بر دقیقه دها دورسه ایدك (دوره‌جق اولسه ایدك) والی پاشا ایله متصرف بك حضرتلرینی کورمش اوله‌جق ایدك٠ ٦ اوزومی کتیرسه‌کده یه‌یه‌مه‌یه‌جکم٠ ٧ پاره‌یه احتیاجڭ[1] وار ایسه اوزوملری شهره کوتور وَ صات٠ ٨ اکر تاجر ماللری شیمدی کوندرسه ایدی، اونلری قوللانمش اوله‌جق ایدم٠ (گوندرمش اولسه ایدی اونلری قوللانه‌بیله‌جك ایدم)٠ ٩ ظن ایده‌رم که اکر اونلر بوراده اولمش اولسه‌لر ایدی، بوراده صاته‌بیلیر ایدك٠ ١٠ قلمکزی بر دقیقه ایچون آلسه‌م داریلیرمیسیکز؟ — خیر افندم، ایسته‌دیکیکز قدر استعمال ایده‌بیلیرسیکز[2] (قوللانابیلیرسیکز)٠ ١١ مرقوم[3] کوچوك قارداشنی برابر کتیرسین می؟ (کتیره‌بیلیر می؟) — نه دیمك! کتیرسه بزم چوجوقلر چوق ممنون اوله‌جقلر٠

تعلیم قرائت Reading Exercise. (٨)

A Sermon of Nasr-éd-din. (Continued.)

The congregation was very anxious to know what the Teacher would say; therefore, after a good deal of consultation as to how they could catch the word from the mouth of the Teacher, they decided that, if once more he got into the pulpit and asked they would say, "Some of us know, others do not know."

For the third time the Teacher ascends the pulpit and asks: "O my brethren, do you know what I will say to you to-day?" All the congregation shouted with one voice (mouth) once: "Some of us know, others do not."

The Teacher said: "What a nice thing! since you know, then let those who know among you teach those who do not know." He said this and being offended he came down from the pulpit, left [the mosque] and went out.

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[1] a. *ihtiyaj* need, want. [2] a. *istimal ét.*" to use (§ 272). [3] § 677.

درس ۲۷ Lesson 27.

وجوبی The Necessitative Tense.

وجوبی	*Vûjoubi*	Necessitative Tense.
وجوبئ اخباریه	*Vûjoubiyi Ikhbariyé*	Indicative Necessitative.
منفئ وجوبی	*Ménfiyi Vûjoubi*	Negative »
استفهامئ وجوبی	*Istifhamiyi Vûjoubi*	Interrogative »
حکایهٔ وجوبی	*Hikîayéyi Vûjoubi*	Assertive »
روایت وجوبی	*Rivayéti Vûjoubi*	Narrative »
شرطیهٔ وجوبی	*Shartiyéyi Vûjoubi*	Conditional »

تعلیم ٥٧ Exercise 57. ص ۱۸۳ p. 183.

1. Although my father wrote that he would come this week, yet he has not been able to come; he must undoubtedly have had an engagement. 2. Though I heard that Marcus was a good pupil, yet there must be a mistake. 3. Children must work, and they must work very hard. 4. Whatever you do, do it before it is too late (one hour before). 5. In order to prevent sickness, men must neither eat nor drink too much. 6. You must do whatever I bid you: whatever I order you to write, you must do it immediately: do you hear? 7. What had we to do? — You ought to have put on your shoes immediately and gone out. 8. What had they to buy? — They had to buy two inkstands, one quire of paper and a box of pencils. 9. Has your friend anything to do? — He has a letter to write. 10. I have a horse to sell. He has a paper to read (§ 394, 408).

ترجمه ٥٨ Translation 58. ص ۱۸٤ p. 184.

۱ بو خبری ایشیدیر ایشیتمز بزه کلمه‌لی ایدڭ (بزه کلمه‌ڭ لازم ایدی should) . ۲ نه یاپمالی‌یم ? (نه یاپمقلغم کرکدر ?) . — اکر درسیڭی اوکرنمه‌مش ایسه‌ڭ ، شیمدی اوکرنملیسین (شیمدی اوکرنمکلکڭ مقتضی در) . ۳ زوجه‌ڭ نه یاپمالی ایدی ? (نه یاپه‌جقدی ?) — بر تذکره یازمالی ایدی (یازمه‌سی واجب ایدی) . ٤ اونلر بو یولدن می کیتمه‌لی

درلر؟ (بو يولدن مى كيده‌جكلر؛ اونلرڭ بو يولدن مى كيتمه‌سى اقتضا
ايدييور؟). خير افندم، اول بر يولدن كيتمه‌ليدرلر (كيتمه‌لرى مقتضيدر).
٥ كيم بوتون كون چاليشمغه مجبور در؟ (كيم بوتون كون چاليشماليدر؟
كيمڭ بوتون كون چاليشمه‌سى اقتضا ايدر) — فقيرلرڭ بوتون كون
چاليشمه‌سى اقتضا ايدر (فقير آدمڭ بوتون كون چاليشمه‌سى لازمدر،
واجب در، مقتضيدر، كركدر). ٦ كيم كندى بوتون پاره‌سنى ويرمكه
مجبور ايدى؟ (كيمڭ بوتون پاره‌سنى ويرمه‌سى اقتضا ايدر؟ كيم بوتون
پاره‌سنى ويرمه‌لى ايدى؟) — اككجى بوتون پاره‌سنى ويرمه‌ليدى.
(اككجينڭ بوتون پاره‌سنى ويرمه‌سى لازمدى. (كرك ايدى، واجبدى،
اقتضا ايدردى، مقتضيدى). ٧ بو كون نه ياپه‌جقسيڭيز؟ بر مكتوب
يازماليم، يازه‌جق بر مكتوبم وار، بر مكتوب يازمقلغم اقتضا ايدييور
§ ٣٩٣). ٨ قوندوره‌جينڭ ياپاجق نه‌سى وار؟ (قوندوره‌جى نه ياپماليدر؟
قوندوره‌جينڭ نه ياپمه‌سى لازمدر، كركدر، اقتضا ايدر، مقتضيدر،
واجبدر) — قوندوره‌جى قوندوره‌لريى ياماالماليدر. ٩ بورايه كلمه‌م
لازم ميدر؟ (بورايه كلمكلكم اقتضا ايدر مى؟ مقتضى مى؟ واجب
مى؟) — اوت، كلمه‌ليسين (كلمه‌ڭ لازمدر، واجب در، كرك در،
مقتضى در، اقتضا ايدر). ١٠ خواجه افندى شاكردلرى كليڭيز ديى
چاغيردى.

تعليم قرائت Reading Exercise. (٩)

The Marriage of the Teacher.[1]

The honourable Teacher Nasreddin Efféndi was a widower, therefore he was anxious to marry a second time. It is customary among the Moslems for males not to see the faces of women. The women cover their faces immediately when they see a strange male.

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[1] Teacher Nasr-éd-din, par excellence.

The Teacher's friends found for him an extremely ugly woman and deceived him by saying that she was beautiful. As soon as the woman came home, the Teacher unveiled her face and saw [that], what a wonder! She was very ugly, simply a piece of charcoal. His soul was very much oppressed (squeezed), but he did not say anything (he was silent).

The next day when our honourable Teacher was leaving home, the woman asked him with a proud air, saying: "My dear, as you are going now, please tell me to whom I must unveil myself and to whom not." The teacher answered: "Well, woman, for your life's sake[1], please do not unveil yourself to me, and you may unveil your face to whomever you like," and he could scarcely get rid of her.

درس ۲۸ Lesson 28.

The Participles فرع فعل *Féri Feel.*

اسم فاعل *Ismi Fayil* Subjective Active Participle.

اسم مفعول *Ismi Méfoul* Subjective Passive Participle.

صیغهٔ صله *Sîyghé'yi Sîlé* Objective Active or Passive Participle.

اسم موصول *Ismi Mévsoul* Declinable Objective Participle or Substantive Participle (Part. used as Sub.).

تطبیقات *Tatbiqat* Comparison.

(Turkish Characters.) ص ۱۸۹ p. 189.

۱ شیمدی کان آدم کور در. ۲ درسلرینی اوکرنمه‌ین جوجوقلر بونلردر. ٣ سیزی سومه‌دك کیمسه یوقدر. ٤ هندستانه کیتمش و کلمش اولانلر. ٥ اوی بویوك اولان آدمی کوردم. ٦ کوزلری کور اولان بر قاری. ۷ چاپوق سکیردیر بر آت. ۸ بر ایشه یاراماز بر آدم. ۹ اوستی یازیلمامش بر مکتوب (اوستی یازیلمادق بر مکتوب). ۱۰ اوده الی قورومش اولان بر آدم وار ایدی. ۱۱ یارین کله‌جك اولان تجار (یارین کله‌جك تجار). ۱۲ بیلنلریمز بیلمه‌ینلریکیزه اوکره‌ده‌جکلر.

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[1] *diniñi sévérséñ* or *janîñî sévérséñ.*

١٣ خدمتكاری چاغیره‌جق اولان آدم کیمدر؟ ١٤ قورقه‌جق بر شیئم یوقدر.

تعليم ٥٩ Exercise 59. ص ١٩٠ p. 190.

1. I like sensible (whose sense is in their head) people. I am not pleased with useless people. 2. Who is pleased with those people who always leave their work [and] occupation and walk idly[1]? 3. A boy who obeys his father and loves his mother is always loved. 4. Those who have a lovable nature are loved by everybody, but those who have unpleasant, nasty natures are pleasing to nobody. 5. "The promising boy is known in his childhood." "The promising horse is known when a colt." 6. Where were you last year, and where will you go next summer? — Last year I went to Yénijé, near Mérzifoun, and this year I have nowhere to go.

تعليم ٦٠ Exercise 60. ص ١٩٠ p. 190.

1. Who was it who told you this matter? — It was a merchant from Cæsarea who came here yesterday. 2. I saw a tree full of fruit in the vineyard, but the fruit was not in an edible state. 3. I know a great many children who have eaten unripe fruit and are now lying sick, they are suffering from fever. 4. If it is something that I am able to do (comes from my hand) I will do it, not otherwise. 5. It is God Most High who keeps us from all evils visible and invisible. 6. Does your knife cut? — I have a sharp (cutting) knife, a dull axe and a sharp adze. 7. If you can show me the fordable spot in the river I shall be much obliged. 8. Are there any sick among you? — 9. Please put some boiling water into the food. 10. Peace be to the souls of your ancestors! 11. What kind of a man is Mr. Lucas? — Worthless, he is the chief of idlers.

ترجمه ٦١ Translation 61. ص ١٩١ p. 191.

١ دون صباح وفات ایدن (اولن) کیمسه قونشوکز ایدی. ٢ نه‌کز وار؟ (نه‌ڭ وار) — قاپاغی اوزرنده بر کوزل صاری تصویر بولونان بر کتابم وار. ٣ نه کورویورسیکز؟ ٤ اکمك پیشیرمکده اولان اکمکجی‌یی کورویورم. ٥ اکر کوزلرندن بری کور اولان آتی کوردیکز

[1] *témbél témbél* idly (§ 458).

ایسه بزم دکلدر. ٦ کسر اودونی کسر. ٧ چوجوقلر ، قورقمایڭ ،
قورقەجق بر شی یوقدر. ٨ اینانیلماز (اینانیلەمایەجق) بر لاقیردی در.
— خیر افندم ، اینانیلاجق بر لاقیردی در. ٩ بڭا دییەجك بر شیئڭیز
وارمی ؟ — سڭا دییەجك بر شیئم یوقدر. ١٠ حدّینی[1] (کندی
کندینی) بیلین آدم چوق شی بیلمش اولور. ١١ همشیرەسی خستە
اولان قادین بو میدر ؟ — خیر افندم ، پدری خستە اولان قادین بو در.
١٢ بو کویلی هیچ بر شی بیلمز بر آدم دکلدر ، اوقور یازار بر آدمدر.

تعلیم قرائت Reading Exercise. (١٠)

To hang flour on a line.

A useless neighbour who did not pay his debts and did not know his limits (*i. e.* conceited), once appealed to the Teacher and said imploringly: "Dear Teacher, the women of our household are washing clothes, will you kindly lend us the clothes-line to hang out the clothes?" — "Very good, my dear boy, you are welcome, it is nothing at all, it is no trouble, but unfortunately the women of our house too have hung flour on the line" said the Teacher.

The other not yet understanding the affair, persisted and said, "What are you saying, Teacher, is it possible to hang flour on a line?" The Teacher answered sharply: "Fellow! why do you not understand. Since I have no wish to lend it (I don't wish to give), I will hang not only flour on the line but even water." By saying this he get rid of the importunate beggar (*lit.* the headache).

٢٩ درس Lesson 29.

The Participles. (Continued.)

تطبیقات *Tatbiqat* Comparison.

(Turkish Characters.) ص ١٩٥ p. 195.

١ اوقودیغم کتاب بودر. ٢ آشجی سودیکڭ یەمکی پیشیرەجکدر.
٣ دونکی یازمش اولدیغم مکتوب نرەدە در ؟ ٤ سویلەدیکلری سوز

[1] ***hadd*** **limit, silf; the very self.**

بودر. ٥ قازاندیغی پاره اون غروشدر. ٦ اول خسته‌لڭ ایچدیککی علاجی. ٧ شیمدی اوطوردیغیڭیز او. ٨ اوینی کوالادیغمز آدم اولشدر. ٩ اوکره‌نه‌جکم (اوکره‌نه‌جك اولدیغم) درس. ١٠ یارین کیده‌جکمز (کیده‌جك اولدیغمز) یولی بیلیرمیسیڭیز؟ ١١ افندینڭ ییقاندیغی صو. ١٢ (نصرالدین) خواجه اوطوردیغی دالی کسدی.

تطبیقات *Tatbiqat* Comparison.

(Turkish Characters.) ص ٢٠٠ p. 200.

١ سیزڭ صاتین آلدیغیڭیزك حسابنی بکا ویریڭیز. ٢ مسافر اومدیغنی یه‌مز بولدیغنی یر. ٣ بوله‌جغیڭیزی طوربه‌یه قویڭ (قوییڭیز). ٤ چوجوغڭ یازدیغنه بر دییه‌جکیڭیز وار می؟ 5a سنڭ بونی کوزلجه یاپه‌جغکه شبهه‌م یوقدر. 5b سن کوتولی یاپه‌جغیکه ایی‌یی یاپ 6a بنم صاتدیغمده بر قصور یوقدر. 6b بن مالکی صاتدیغمده پاره‌کی ویریرم. 7a اونڭ خسته اولدیغندن خبرم یوغیدی. 7b والده‌م خسته اولدیغندن بورایه کله‌مه‌دی. 8a سیزڭ بورایه کله‌جکیڭیزدن بابامڭ خبری یوغیدی. 8b بز بورایه کله‌جکیمیزدن اورایه کیده‌مه‌دك.

تعلیم ٦٢ Exercise 62. ص ٢٠١ p. 201.

1. The watch which you had given. The wheat which I had ground. The lesson which I had to learn. The coffee which the gentlemen had to drink. 2. The house which the Christian merchants had to sell. The horse which the noblemen had bought. 3. The coffee-cup which I brought was on the table, did you ever take it? 4. Do you know what is the thing which Houséyin Qalfa had to speak to me about? — No, Sir, I don't know anything of what he had to say. 5. Because of your being my pupil. 6. On account of their not paying they were imprisoned. 7. The pupils were reproved because of their not being able to repeat their lesson. 8. "Halt on this side of the village which you cannot reach."

تعليم ٦٣ Exercise 63. ص ٢٠١ p. 201.

1. I could not see him coming. The garden in which they were walking is my mother-in-law's. 2. I heard that the bed on which they were to lie, was of grass. 3. Do not forget what I tell you. 4. Where is the knife with which I cut the meat? — It is in the cupboard where the meat is. 5. Do you know the guests who are to come to our house next week? 6. When I come to-morrow, I wish to see everything finished. 7. Instead of walking with such bad companions, go and keep company with good ones. 8. When the bell rang in the school, everybody was going to bed. 9. Cities built near volcanoes[1] are always in fear of earthquakes. Do not tell anybody what you saw and what you are about to see. 11. As soon as I collect the money which your uncle owes me I will pay my debt to you.

ترجمه ٦٤ Translation 64. ص ٢٠٢ p. 202.

١ فی ٧ تموز ١٩٠٢ تاریخیله یازمش اولدیغیکیز مکتوبی قبول ایله‌دم. ٢ شیمدی کیتمکده اولدیغم اَو قاین پدرمکدر. ٣ بنده کزه سویله‌دیککز بوتون سوزلری یازدم. ٤ بویوك اسکندرك[2] یاپمش اولدیغی شهرلرك الك بویوکی اسکندریه ایدی. ٥ حقنده سویله‌دیککیز حکیم آوروپه‌ده در. ٦ غزته‌لرده حقنده اوقودیغمیز ذات یعقوب افندی در. ٧ نه ایسته‌دیککی بیلیرمیسین؟ — اگر سن سویله‌مزسه‌ك سنك نه ایسته‌دیککی بیلمم. (سن سویله‌مزدن سنك نه ایسته‌دیککی ناصل بیله‌یم؟) ٨ یازدیغمی هیچ بر کیمسه دکیشدیرمه‌سین. ٩ پاره ایله دولو اولان کیسه‌می غائب ایتدیکمی بیلیرمیسین؟ ١٠ استانبولده اولدیغم وقت مغازه‌لرده بولونان مالل‌رك هر کون دکیشدیکینی کورویور ایدم. ١١ کوردیککدن بونی اوکرن. ١٢ طربزونه کیتدیککندن خبرم یوغیدی.

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[1] *Yanar dagh* burning mountain, volcano. — [2] *Iskéndér* Alexander. *Iskéndériyé* Alexandria. *Iskéndéroun* Alexandretta.

ترجمه ٦٥ **Translation 65.** ص ٢٠٢ p. 202.

١ قولاغی اولان روحك كليسه‌لره نه ديديكينی ايشيتسين. ٢ چونكه او انسانده نه وار اولديغنی (موجود اولديغنی) بيلير ايدی. ٣ اونك (مومی اليهك) اول قاری ايله قونوشديغنه تعجب ايله‌ديلر. ٤ سنك كليشيككك علامتی نه اوله‌جقدر. (سنك كليشيككك علامتنك نه اوله‌جغنی بزه سويله[1]!) ٥ سنك صاغ اليككك ياپديغندن صول اليككك خبری اولمه‌سين. (سنك صاغ اليككك ياپديغنی صول اللك بيلمه‌سين). ٦ داود كنديسی وَ كنديسی ايله برابر اولانلر آجيقدقلرنده نه ياپديغنی اوقومادیكز می؟ ٧ اونلرك عسكر اولدقلرينی ايشيتدك. ٨ اورايه كيتمه‌كزه (كيتمه‌كيزه) قارشی كلمم (ياخود اِعْتِراض ايتمم[2]). ٩ اكمكجی طوغری بر آدم دكلدر. كندی آلاجغنی يازار ويره‌جكنی يازماز.

تعليم قرائت **Reading Exercise.** (١١)

١ يعقوبك (يعقوب كهيانك) ياپديغی او بودر.

٢ يعقوب كهيانك ياپديغی اوده صاقلانان آرپه بودر.

٤ يعقوب كهيانك ياپديغی اوده صاقلانان آرپه‌يی يه‌ين فاره‌يی (ياخود صيچانی) اولدورن كدی بودر.

١١ يعقوب كهيانك ياپديغی اوده صاقلانان آرپه‌يی يه‌ين فاره‌يی اولدورن كدی‌يی اوزكودن كوپكی بوينوزلايان اكری بوينوزلی اينه‌كی صاغان بيچاره قيزی اوپن اسكی بوسكو روبالی آدمی نكاحلايان داز قافالی تويسز پاپاسی اويانديران صباحلاين اوتن خروسی صاقلايان بوغدايی اكن چيفتجی (ايشته) بودر.

[1] Tell us. [2] a. *itiraz étmék* to object.

درس ۳۰ Lesson 30.

رابطه صیغه‌لر Gerunds.

The names given by the Turkish Grammarians to some of the Gerunds (*Rabîta Sîy-ghélér*):

1.	صیغهٔ تشبیهیه	*Sîyghéyi Téshbihiyé*	*yazarjasîna.*
4a.	صیغهٔ ظرفیه	*Sîyghéyi Zarfiyé*	*yazdîqda.*
5.	صیغهٔ توقیتیه	*Sîyghéyi Tévqitiyé*	*yazdîqja.*
6a.	صیغهٔ ابتدائیه	*Sîyghéyi Iptidayiyé*	*yazalî.*
8.	صیغهٔ حال ترکیبی	*Sîyghéyi Halî Térkibi*	*yazaraq.*
9.	صیغهٔ لیاقت	*Sîyghéyi Liyaqat*	*yazasî.*
11.	صیغهٔ انتهائیه	*Sîyghéyi Intihayiyé*	*yazînja.*
12.	صیغهٔ سببیه	*Sîyghéyi Sébébiyé*	*yazdîghîndan.*
13.	صیغهٔ عطفیه	*Sîyghéyi Atfiyé*	*yazîp.*

تعلیم ٦٦ Exercise 66. ص ۲۰۸ p. 208.

Proverbs. ضروب امثال *Douroubou Émsal.*

1. Wood by remaining for a long time in the water becomes ebony (*abanîz*), a servant by remaining for a long time in the house becomes your father (*babanîz*). 2. [Water] by continually dropping becomes a lake. 3. By asking continually Baghdad is found. 4. Before the thick one feels it (thins), the life of the thin one goes out. 5. While water is coming (before water comes) into the pool, the frog's eye bursts. 6. Before the rich man is willing to do a thing[1], the poor man expires[2] (his work is finished). 7. The ant [is judged] according to its ability (*qarînja qadrînja*). 8. When he found death [approaching] he was content with sickness. 9. Economize when you are in abundance (in your width) that you may live comfortably in straitened (narrow) circumstances. 10. The flea is [found] on the dog (*itdé*) but money on the brave young man. 11. Young people (youth) have no God. 12. The words (proverbs) of ancestors are like silent guns, as soon as they strike they kill. 13. The lazy man resembles the ostrich: when he comes to be loaded (to the burden) he says he is a bird, when the turn

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[1] ***olounjayadék*** **or** ***olounjaya qadar.*** — [2] **a.** ***fouqara*** **(pl. of** ***faqir*****).**

comes for food he says he is a camel. 14. The dog barks, [but] the caravan passes. 15. There is no power (way) to prevent the happening of events, everything goes to its fate. 16. Walls have ears. 17. It is better to keep alert (to watch) than to sleep and dream horrible dreams (§ 298).

ترجمه ٦٧ Translation 67. ص ٢٠٩ p. 209.

١ خواجه افندی سویلمکه باشلادیغنده (باشلار باشلاماز ،
باشلادیغی کبی) هرکس سسنی کسدی (سکوت ایتدی[1]) . ٢ خواجه
درسخانه‌یه کیرینجه‌یه قدر بوتون شاکردلر قونوشویورلر ایدی . ٣ مرذیفونه
کله‌لی (کله‌لیدنبرو ، کلدم کاله‌لی) مونجسونی اوچ دفعه زیارت ایله‌دیم[2] .
٤ عالی کیدر کیتمز (کیدینجه ، کیتدیکی کبی) سنی چاغیره‌جغم .
٥ اوقور یازاریم (اوقویوب یازاریم) . کلوب کیتدی (کلدی وَ کیتدی) .
٦ آتینه بینوب مملکتنه کیتدی . ٧ نصرالدین خواجه (بر کون) بربالطه
آلوب آغاجه چیقه‌رق اوطوردیغی دالی کسمکه باشلامش . ٨ بر آدم
اونی کورونجه آغاجدن شیمدی دوشه‌جکسین دیو خبر ویرمش . هریف
بونی سویلر سویله‌مز خواجه در آغاجدن دوشی ویردی (§ ٢٨٦) .
٩ (خواجه دخی) هریفك آرقه‌سندن قوشوب یاقه‌سندن طوته‌رق
«به هریف ! سن بنم آغاجدن دوشه‌جکمی بیلینجه ، مطلقا بنم نه وقت
اوله‌جکمی ده بیلمه‌لیسین» دیو سؤال ایله‌دی . ١٠ هریف «اشکك
اوچ دفعه آ کیرینجه (آ کیردیغی کبی) اوله‌جکسین» دیدی . ١١ بن
کله‌نه‌دك (یاخود کلینجه‌یه قدر) کیتمه .

تعلیم قرائت Reading Exercise. (١٢)

The Distinction between Man and Beast.

The distinction between man and the beasts is in speech and in reading and writing. Man is much nobler in creation than the beasts. Beasts have instinct. For instance, as soon as the

[1] a. *sûkût ét.*" to be silent. — [2] *ziyarét ét.*" to visit; to call on.

dog sees his master he recognizes him, rejoices and begins to wag his tail. As I can speak I can make other people understand my condition, but as the poor dog and other animals are deprived of speech they cannot state their condition as I can (like me).

I can walk holding erect my body, (as) I can turn my head in every direction and I can raise it to the sky too, but other animals cannot do so. There are in man the senses of seeing, hearing, touching with the hands and other members, tasting and smelling.

مابعد *mab'ad* Continuation.

The beasts too have these senses, some of the animals see and smell better than even man [can] do. I know that I can walk with my feet, I can hear with my ears, I can eat with my mouth, [and] I can smell with my nose. But a beast does not know and performs everything without knowledge (knowing). I can think of everything because I have intellect (on account of my having intellect). For instance:

I understand why a door, a window and a hearth are necessary for a house, why glass is put in the windows, why handles are put on a vessel. I distinguish why leather is used to make out-of-door boots, and why iron and rags are not used.

I know that I must (it is necessary to) obey my mother, father and teachers and I must not listen to my wrong desires and inclinations. *Professor Naji (1850—1894).*

۳۱ درس Lesson 31.

Nouns and Adjectives derived from Verbs.

صفت مشبهه	*Sîféti Mûshébbihé*	Verbal Adjective.
سماعی	*Sémayi*	Irregular (form).
قیاسی	*Qîyasi*	Regular (form).
اسم تفضیل	*Ismi Tafzil*	Noun of Excess.
اسم مکان	*Ismi Mékîân*	Noun of Location.
اسم آلت	*Ismi Alét*	Instrumental Noun.

تعلیم ٦٨ **Exercise 68.** ص ۲۱۵ p. 215.

1. Verbal Adjectives.

I. چوروك *chûrûk* rotten. صوغوق *sovouq* cold. ایشلك *ishlék* working smoothly. ایصلاق *îslaq* wet. ایستك *isték* desire. دیلك

dilék request. بوداق *boudaq* a knot (in timber). اوركك *ûrkék* timid, shy.

II. آچيق *achîq* open. بوزوق *bozouq* spoilt. آرتيق *artîq* remainder. اويانيق *ouyanîq* alert, smart. ايليك *ilik* marrow. باريشيق *barîshîq* mutual peace. صاريق *sarîq* turban. يانيق *yanîq* burnt; doleful. سيليك *silik* wiped down; worn smooth. ايليق *îlîq* lukewarm. قورقاق *qorqaq* timid; coward. قاچاق *qachaq* fugitive. اورتوك *éôrtûk* shut. كسيك *késik* cut. قيريق *qîrîq* broken.

III. يورغون *yorghoun* tired. دولغون *dolghoun* full; plump. دالغين *dalghîn* absent-minded. اولغون *olghoun* ripe. شاشقين *shashqîn* stupid. كسكين *késkin* keen. ييلغين *yîlghîn* frightened.

2. Verbal Nouns.

VI. آليم *alîm* act of taking, buying. صاتيم *satîm* selling. آتيم *atîm* a charge (powder). يودوم *youdoum* a mouthful. بيچيم *bichim* shape, cut; fashion. ديليم *dilim* slice, sherd. سويم *sévim* loving. اوچوروم *ouchouroum* precipice. ييلديريم *yîldîrîm* thunderbolt.

VII.; IV. ياپو ، ياپي *yapou, yapî* building. اولو *éôlû* debt اولچو ، اولچى *éôlchû* measure. بيلگى *bilgi* knowledge. ويرگى *vérgi* gift; tax. اورتو *éôrtû* cover. اويقو (اويوموق) *ouyqou* sleep. قاپو ، قپو ، قاپي *qapou, qapî* door. چيزگى *chîzgi* line. دوغى ، طوغى *doghou* rising (of the sun). باتى *batî* setting (of the sun).

XI. يالاق *yalaq* a trough (for dogs). يوناق *youn'naq* bath; laundry. باتاق *bataq* quagmire. اوطوراق *otouraq* a seat, a halt. قوناق *qonaq* halt, mansion.

تعليم ٦٩ Exercise 69. ص ٢١٦ p. 216.

1. The direction [in the heavens] in which the sun rises is called the east, and the direction in which the sun sets is called the west. 2. Did you whet your knife? — If we had a whetstone, I would whet it. 3. Do you fear death? — Though I am tired of this life, yet I do not wish to die. 4. How is

business in the market? — It is not at all good, there are no business transaction, and no gain, nobody can borrow from another [even] ten paras. 5. You seem very happy to-day, what is the matter? — I have got a letter from a dear friend of mine, therefore I am in great joy. 6. I did not like your suit of clothes, it has no style (cut) at all, it is quite out of fashion[1], who cut it out and sewed it? 7. I could not eat anything yesterday. I ate only a slice of bread and drank two sips of water. 8. If the flavour of the tobacco which you smoke is good, give me a pipeful of tobacco (a smoking enough for a pipe). 9. Do not drink intoxicating liquors. I know a drunkard that threw himself down a precipice into the sea. The current took and carried him away, and afterwards they found (took out) his dead body. 10. Have you a charge of gunpowder?[1a] — You are very forgetful, a little while ago I told you that I had not.

ترجمه ۷۰ Translation 70. ص ۲۱٦ p. 216.

۱ سوکیلو اوغلوم ' مکتوبکی بویوك سوینجله اوقودیم . شیمدی سکا بر نصیحت[2] ویره جکم . باشقه‌لرندن پاره اودونج آلمه . قازانجك آز ایسه مصارفك[3] ده آز اولسون. ۲ «اولوم او یله بر قاره دوه درکه هر قاپینك اوکونده دیز چوکر (ایقار[4])». ۳ دالغیجلر (طالغیجلر) دکیزك دیبارینه قدر دالارلر . همده اونلر ایی یوزگج درلر. ٤ او اختیار آدم صاغیر دکل یك ده ایشیتگن در. ٥ عموجه‌کك[5] آتی صولوغان در. ٦ سن چوق اونونقان سین ' هر شیئی اونودورسین. ۷ باتاغه باتوب اوراده قوناق (اوطوراق) ایتمکه مجبور اولدی. ۸ چوجوقلر اوچورمه‌یه چوق مراقلی[6] درلر. ۹ چارشیدن اوچ عدد الك ' ایکی عدد طاراق ' دورت دانه آصتی ' بش عدد چالغی ' اون دانه دمیر سورکو و بر سوزگج ایصمارلادیم[7]. ۱۰ عسکرلر قیشلاده ایدیلر. ۱۱ بو یازین تللی اوغلی یایلاسینه[8] کیده‌جکیز.

[1] باریت *barit.* [1a] باروت *barout.* — [2] a. *nasihat* advice. — [3] a. *mésarif* expense. — [4] *îqmaq* to kneel down (said of camels). — [5] *amoujayïñ* com. *émmiyiñ.* — [6] مراقلی *méraqlî.* — [7] *îsmarlamaq* to order. — [8] *yayla* summer residence, pasturage.

تعليم قرائت Reading Exercise. (١٣)

An Anecdote *Lateefé.*

One day a man from the neighbourhood came to the Teacher and said: "Please Teacher, be kind enough to lend me the donkey that I may go to the village Urégil and come back."

The Teacher said: "It is nothing at all, my child; but the donkey is not at home, he has gone to the mountain for wood."

While the man was going out of the gate, lo! the donkey brayed in the stable. — "But the donkey is braying in the stable" says the neighbour.

The Teacher with great indifference, feigning anger; said: "What a funny man you are; you believe the braying of the donkey in the stable; but you do not believe the word of a reverend man with a white beard (me, with my white beard)!"

درس ٣٢ Lesson 32.

حرف جرلر Prepositions. (Continued.)

تعليم ٧١ Exercise 71. ص ٢٢١ p. 221.

1. Some birds leave us before the winter and come back to us in the spring. 2. There is none more beautiful among all the birds than the peacock. 3. The Ottomans remained (or waited) before the old city of Constantinople 56 days. 4. The enemy fled during the night. 5. There were many wounded among them. 6. He took me to the top of a very high mountain and seated me on a stone. 7. The thief went around the house and as soon as he saw us he hid himself behind the wall. 8. I have been for you [during] these eight days (since eight days I am looking for you). 9. The English army was marching towards the enemy very slowly (§ 456). 10. Be kind towards the poor, they are always with you. 11. The servunt brought apples instead of pears. 12. The teacher was very angry with Zenobia about the lie which she told. 13. The soldiers intercepted him and surrounded him in front, on the flank and behind. 14. We cannot hear anything about the war. 15. There is no difference beyond the grave between the king and the beggar. 16. Have you anything to say about what Mrs. Mania has said being true or not being so?

ترجمه ۷۲ Translation 72. ص ۲۲۲ p. 222.

۱ او پاکت بنم ایچون در (ایچیندر) . اونك ایچین قاچ غروش
ویردیکیز (ادا[1] ایتدیکیز) . ۲ بو چوجوق حقنده سیزه دییه‌جك چوق
شیلرم وار در . ۳ مردیونلردن آشاغی‌یه یووارلاندیم . ٤ اول کتابی
تعطیل وقتنده[2] (اثناسنده) اوقویه‌جغم . ٥ چوجوق یوزوکی قویویه
آتدی . بوتون خدمتکارلر یوزوکی قویودن چیقارمق ایچون قویونك
اطرافنه طوپلاندیلر . ٦ بر سنه ظرفنده . حصارك درونـنده[3] بولونان
خانه‌لرك جمله‌سی ده یاندیلر (حصارك داخلنده[3] بولونان بوتون خانه‌لر محترق
اولدیلر[4]) . بر قاچ کون ظرفنده (بر قاچ کون ایچنده) . ۷ کمینك
(سفینه‌نك) اطرافنده یوزه‌بیلیرمیسین ؟ ۸ ساعت بشه قدر بکله‌مه‌لی .
۹ والده‌سی حقنده سویله‌دی . ۱۰ بری اوست طرفده دیکری ده آلت
طرفده اوطوردی . ۱۱ خان شهرك خارجنده[5] (دیشاریسنده) ،
خسته‌خانه ایسه شهرك حصاری داخلنده در . ۱۲ دون حاجی حسن
افندیدن ماعدا اویمزه کیمسه کلمه‌دی (دون بزه حاجی حسن افندیدن
ماعدا کلن اولمادی) . ۱۳ سیزك اویکیز آغاجلرك آراسنده در ، بزمکی
ایسه کلیسه‌نك قارشیسنده در .

ترجمه ۷۳ Translation 73. ص ۲۲۲ p. 222.

۱ پدرم آولندیکنده اوتوز یاشندن زیاده دکل ایمش . ۲ عموجه‌مك
اوی چوق کوزل ایسه‌ده کندیسینه بشیوز لیرادن زیاده‌یه مال اولدی .

Note. The words overlined are prepositions. — [1] *éda ét.*" to pay § 272. — [2] *vaqtînda, ésnasînda,* during. — [3] a. *dakhil,* p. *déroun,* t. *ich* within. — [4] a. *mûhtériq ol.*" to be burnt (§ 273). — [5] a. *kharij,* p. *biroun,* t. *dîsharî* without, outside.

٣ دوستم آمريقايه كيده‌لی (دوستم آمريقايه كيتمك اوزره يوله چيقالی. . .)
برسنه‌دن زياده اولدی. ٤ يوزغادی چاپان اوغلی ياپدی (يوزغاد چاپان
اوغلی[1] طرفندن بِنَا اولوندی). زواللی هريف آله‌جقليلری طرفندن
اويندن قوغولدی[2] (آلاجقليلری اول فقيری اوندن طرد ايله‌ديلر[2]).
٦ يارين ساعت آلتيده ياتقدن قالقاجغم. ٧ ذاتِ عاليكيز ده دون
كيجه دوقتور ترانسينك خانه‌سنده می ايديكيز؟ ٨ يانده پاره‌سی
يوغيدی. ٩ اوكلن صولرنده[3] (اوكلن وقتنده). يازين (يازموسمنده).
كيجه ظرفنده (كيجه‌له‌ين). كوپك سفره‌نك آلتندن ديشاری صيچرادی.
١١ آرتيق (شيمدی) كون دوغی‌يه دوغری دونه‌ليم.

تعليم قرائت **Reading Exercise.** (١٤)

The Village Room (a) كوی اوطه‌سی

As soon as winter comes, as is the custom in every part of the Protected Countries of His Majesty, in the village of Mounjousoun too, which is near Cæsarea, every evening as soon as the darkness sets in, when the villagers see the smoke of the chimneys (*ojaq*) they gather in the room of the bailiff and often sit as late as midnight. They drink coffee and they smoke tobacco [cigarettes], hookahs and (tobacco-)pipes (*chouboug*). They tell stories and amuse themselves. The smoke of the cigarettes, hookahs and pipes fills the whole (space of the) room, (so thick) that nobody can see any one else; but pleasure comes out of that too.

The roots of trees burn on the hearth with a crackling and crashing sound. The heat of the hearth on one side, the heat of the stable from another side and the heat of talk from another side warm [men's] hearts, [so that] they do not feel the outside cold.

Sometimes however the talk comes to an end; then all together with one mouth cry: "O dear, how cold it is to-day!"

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[1] *Chapan Oghlou* was a feudatory in the province of Angora till the middle of last century. — [2] *qovoulmaq, tard édilmék* to be driven out. — [3] *sou* time (used pl. in this sense).

The severer the winter is the happier are the villagers. In the warm stable-room they praise one man's buffalo, another's horse, another's ox and another's cow. Sometimes, too, if the weather is favourable, some of them go to the city and come back loaded with news from every quarter of the world, from east and west, from south and north. [To be continued.]

درس ۳۳ Lesson 33.

ظرف باخود حال Adverbs.

a. ظرف *zarf*	Adverb.
a. حال *hal*	Adverbs of Manner.
a. ظرف زمان *zarfi zéman*	» Time.

Note. *Hal* means 'state, condition', in Grammar it is used in three senses: 1. case (of declensions), pl. *ahval* cases; 2. the present tense of verbs; 3. adverb, especially the adverb of manner.

تعليم ۷٤ Exercise 74. ص ۲۲۸ p. 228.

1. How many graduates of Anatolia College were there last year? 2. I will reach Amassia on Thursday and start for Tocat next day. 3. For a while our business was very good but it soon deteriorated. 4. You call me incessantly, what have you to say to me? 5. Hassan Effendi has no reasonable work: all that he does is useless (good for nothing). 6. You sit the whole day idle, you pass your time uselessly. 7. From what place was that gentleman who was here a minute ago? 8. I awake every day at dawn, and go to bed two hours after sunset. 9. The time which falls between noon and morning is called [in Turkish] *qoushlouq,* the time between noon and evening is called *ikindi* (afternoon) and the time two hours after sunset is called *yatsî*[1]. 10. I am not joking I am speaking in earnest, do you hear? 11. It rains as it should[2]. 12. "Freely you have received freely you must give[3]." 13. Will you pay your debt at last[4]? tell me. — Certainly, of course I will pay[5].

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[1] *yatsou, yatsî* the time for going to bed, like the curfew of old Norman rulers. — [2] *gérék, géréyi yibi* as is necessary (§ 465). — [3] *méjjanén* is Arabic (§ 682), the Turkish would be *jaba aldînîz, jaba vériñiz.* — [4] *nihayét.* — [5] they are used together for emphasis.

٧٥ ترجمه Translation 75. ٢٢٨ ص p. 228.

١ نه وقت یوله چیقه‌جقسین ' یارین می یوخسه یارین دکل اولبر
کون می ؟ ٢ الڭ آزی اوچ دفعه بورایه کلمشدر. ٣ کرچکدن (حقیقةً[1])
کوزل در. ٤ قاچه ویره‌جکسین ؟ — سکا نهایت یکرمی مجیدیه‌یه
مال اوله‌جقدر . (چوق چوق یکیرمی مجیدیه‌یه اولور). ٥ شیمدیلك
هیچ برشی ایسته‌مم. ٦ اکر وعد ایتمش ایسه‌ك[2] وعدیڭزی اجرا ایتمه‌لیز'
یوخسه اعتبارڭزی[3] غائب ایده‌جکیز[4]. ٧ اونی هیچ بر یرده بوله‌مایوریم.
٨ واعظك اوی چوق اوزاقدر. ٩ بری بوطرفدن کلدی دیکری ده
اولبر طرفدن کیتدی. ١٠ قاپی‌یی نه ایچه‌ریدن آچه‌بیلیورم نه دیشاریدن.
١١ اویکده اولشجه‌سینه معامله[5] ایله (تکلیفسزجه[6] معامله ایله).
١٢ اولجه کندینی طانیورمیدیڭیز؟ ١٣ اوت ' اونی چوقدن
طانیورایدیم. ١٤ مرقومه[7] بوکون دونکیندن ایی در. ١٥ کله‌جك
دفعه تامّ[8] وقتنده بوراده بولونه‌جغم.

تعلیم قرائت Reading Exercise. (١٥)

The Village Room (b) کوی اوطه‌سی

They seat the man who went to the city that evening beside the fireplace, they serve him with the best of the hookahs and the cream of the coffee (the best part). He himself too begins to relate [the story] with great dignity and authority (with great care) and every body listens to him hanging on his mouth in silence.

One day, (in one of those days, in 1638) two of the villagers leave the village together: one of them goes to Cæsarea and the other to Talas, a village one hour's journey beyond Cæsarea. The former (of these) is four hours' distance from the village and the latter four hours and a half. The next evening every one, as soon as he heard (took) the sound of the mortar

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[1] ***haqîqatén*** § 682. [2] ***vad ét.″*** to promise § 272. [3] ***itibar*** good name, honour. [4] ***ghayb ét.″*** to lose § 272. [5] ***mouamélé ét″*** to act. [6] ***téklifsizjé*** without ceremony. [7] ***mérqoumé*** she § 678. [8] exact.

(in which coffee is pounded) ran and filled the room of Bailiff Ghfji. The room was soon choke-full. [To be continued.]

درس ٣٤ Lesson 34.

Conjunction حرف عطف *Harfî Atîf.*

تعليم ٧٦ Exercise 76. ص ٢٣٣ p. 233.

1. Paper and pen, horse and donkey[1], donkey and mule. 2. I heard that you could neither read nor write, is it true? (is it so?) — No, sir, they have told you wrongly, I both read and write. 3. Don't wait standing by the door [like a pillar], you must either come in or go out. 4. He is very poor, he has not even a ten para piece in his pocket. 5. At what hour shall I come to your house to-morrow? — Come in the morning or in the evening. I shall be at home all day. 6. Neither you nor your brother came to school yesterday: where were you? 7. Although we got ready to come [to school] and even started yet suddenly my father got ill. 8. Although I owe you about ten pounds, yet I have no money to pay you. 9. Since you have no money, give me an acknowledgment.

تعليم ٧٧ Exercise 77. ص ٢٣٤ p. 234.

1. My dear brother, although you promised to give me a book if I came early, yet you have not given it. 2. Your father came to us yesterday, be stayed awhile and afterwards he went to church with my mother. 3. I called him repeatedly [but] he did not come: perhaps he was sick. 4. I am not as good as I wish to be, and you are not as bad as others say. 5. I am ignorant, but I know my ignorance; but you don't know that you are ignorant. 6. While I am drinking my coffee you must prepare your lesson. 7. Tea is not used in Germany as much as it is used in England. 8. As you have promised to be more attentive, I will forgive you. 9. You must neither come to our house nor must I come to yours. 10. "[To be] either bald-headed Hassan or Hassan the bald-headed are the same." 11. Whether rich or poor, or wise or ignorant, all will die some day. 12. Nobody knows except me.

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[1] مركب ، كولوك: *mérkéb* (in the cities), and *gœlûk* (in the villages) are used for elegance and politeness.

ترجمه ٧٨ Translation 78. ص ٢٣٤ p. 234.

١ همشیره‌ڭ ایله یكنم. ٢ اوزون بر تعلیم یازدیق ایسه‌ده اوكره‌نه‌مه‌دك. ٣ دوغروجه اوه كیتمه‌لیسیكز یوخسه ایصلانه‌جقسیكز؛ چونكه چوغه وارمازدن یاغمور یاغه‌جقدر. ٤ «قامیش اكیلیر اما قیریلماز». ٥ سیزڭ چوجوقلره سویله‌مه‌لیسیكز (نصیحت ایتمه‌لیسیكز) چونكه یاراماز درلر. ٦ وقتیكزی بیهوده‌یه كچیرمه چونكه حیات اوندن مُرَكَّبْ در (حیات اوندن مركب اولدیغیچون وقتیكزی بیهوده‌یه صَرْف ایتمه). ٧ «وَقِتْ نَقِدْ در». ٨ بو آت چوق قوتلی كورونیورسه‌ده ینه بكنمه‌م. ٩ پك زیاده یورولمش ایدیسه‌ده ینه ایشنه دوام ایتدی (چالیشمه‌سینه دوام ایتدی). ١٠ اولور دیو قورقدم (اوله‌جك دیی اُودم پاطلادی[1]). ١١ مادام كه چالیشمایور اوكا هیچ بر شی ویرمه‌یه‌جكم. ١٢ درسیمی حاضرلایانه قدر بكلمه‌كیزی آرزو ایده‌ریم. ١٣ هرنه قدر یاغمور یاغمقده ایدی ایسه‌ده، قهوه‌التیمی ایتدكدنصوكره كزمكه كیتدم.

ترجمه ٧٩ Translation 79. ص ٢٣٥ p. 235.

١ مكتوبكیزی ویریكیز كه پوسته‌خانه‌یه كونده‌ره‌یم. ٢ بر صنعت اوكره‌نجه‌یه قدر اولنمه‌یه‌جكم دیيور (بر ایشیم اولانه قدر اولنمه‌یه‌جكم دیيور). ٣ ایكی دفعه اوقو یوخسه اونودورسین. ٤ شو خانیم چوق دقّتلی اولالی یوخسه دوشه‌جكدر. ٥ سنڭ موسیقی درسیكی نه قدر چوق تعلیم ایدرسه‌ك اولقدر كوزل چاله‌جقسین. ٦ اكر جناب الله[2] خانه‌یی بنا ایتمزسه[3] یاپیجیلرڭ زحمتی بیهوده‌یه در (رَبّ[2] خانه‌یی بنا ایتمه‌دیكجه). ٧ نه وقت كله‌جكنی سؤال ایت. ٨ نیچون بوقدر چوق اویودیكز—

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[1] *êôdûm patladî, êôdûm qopdou* (my gall-bladder burst) I was ready to die with fear. [2] *Jéna'bî Allah, Rabb* the Lord, God. [3] *bina ét.''* to build § 272.

چوق يورغون اولديغمدن بوقدر چوق اويودم. ٩ تركجه‌يي اوگرنديكجه سوييورم (تركجه‌يي نه قدر چوق اوگرنسه‌م اولقدر چوق سوييورم). ١٠ اونك زنكين ياخود فقير اولديغني بيلمه‌يورم.

تعليم قرائت Reading Exercise. (١٦)

The Village Room (c) كوى اوطه‌سى

Sergeant Kéônés who had gone to Cæsarea was sitting on the right side of the fireplace, while Captain Qoubour who had been to Talas was sitting by the left side. One was smoking a pipe the other a nargilé (hookah). After everybody had finished drinking coffee and smoking their cigarettes, so completing their enjoyment (when all were enjoying themselves), the owner of the room, Bailiff Ghîji addressed Sergeant Kéônés with very great[1] respect[2] and said:

— "Now my dear Sergeant Kéônés, you are welcome. Tell us, please, what is going on in the city (what is there and what not). What you have eaten and drunk keep for yourself, whatever you have seen tell us!"

— "My dear Bailiff Ghîji, what do you think I saw in the city yesterday. Something absolutely unimaginable!" said Sergeant Kéônés.

— "Good news, let us hope! I wonder what it is? Boys, hold your tongues and listen!" commanded the Bailiff. Everybody being all eyes and ears (paying full attention) looked at him (at his face). [To be continued.]

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٣٥ درس Lesson 35.

Interjections حرف ندا *Harfî Nida.*

٨٠ تعليم Exercise 80. ص ٢٣٧ p. 237.

1. If you have prepared your translation, good for you! (a thousand bravos to you); if you have not, woe unto you! 2. Halloo boy! get out of the way, the horses will trample on you. 3. Halloo! [take care!] get out of the way. 4. Take care! go away from in front of the horses. 5. Halloo Hassan, come

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[1] *févqél adé* extraordinary (§ 671[b]). — [2] *hûrmét* respect, honour.

here, tell us who is this woman? — She is the wife of yonder villager[1]. 6. Fellow, what is your business so early in the market? what troubles you? (what chips have fallen into your eyes so early?) 7. Halloo Ali, go and call Imam Efféndi. 8. I went to the school yesterday. Splendid! I was glad that your children were progressing so much! 9. Wonderful! how did it come that you went there? I am very glad. I hope that through the efficacy of your prayer they will progress more. 10. I hope so! I saw some other children too that, may God avert the omen! will by no means be men (are absolutely useless). 11. O doctor[4], come quick, my mother is very sick[5]. 12. — What a pity, what is her sickness? (what is the matter with her?) 13. — I don't know, she lay down saying O dear, o dear! 14. — God is gracious, do not worry[6]. 15. My dear sir, where have you been till now? 16. Child, I must not see you again here [in such places], go away home now [begone!].

تعليم قرائت **Reading Exercise.** (١٧)

The Village Room (d) كوى اوطه‌سى

Sergeant Kéònés coughed thrice, sneezed four times and began to speak:

— "Yesterday towards the qoushlouq (forenoon) I reached the city and I went to the market of Boiler-Makers to buy a pan and a cauldron. I noticed that there was not any noise or uproar there [as it is usual at the Boilers']. I was astonished and remained there [silent]. I went to and fro and asked where they had gone. They said that they were working outside the city.

"I ran and went there. What did I see! If I say two thousand you must understand three thousand[7] boiler-makers [and] tinners who, having each one of them a hammer or a pair of bellows, had entered into a tremendously big cauldron and the repeated hammering and knocking and noise and uproar were filling the whole place. Every body had stuffed cotton into his ears. They had placed a big ladder on the outside of the cauldron from the bottom to the brim.

مابعد Continued (e).

"I went up the ladder and looked inside the cauldron: what a wonder! a group of people [had gathered] in one corner of

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[1] a. *avrat*, *avrét* a very rude term used by villagers. The women are called *avrat*, the men are called *hérif*. In addressing them *oulan* (oghlan) is used. — [2] *ma'shallah!* — [3] a. *bérékét*. — [4] *hékimbashî* head doctor. — [5] *rahatsiz* uneasy. — [6] *télash*. — [7] A common expression to express any great number.

the cauldron, a very big group in another corner, and a great crowd in another quarter of the cauldron. Some hammer others clamp together, some solder, others tin, the whole place is in a state of noise and confusion, it seemed that the day of judgment had come. I asked one of those who were near me: what this was. I made him to understand with great difficulty. At last he took the cotton out of his ears and said to me with a loud voice: 'H. I. M. our Lord Sultan Mourad is going to the Bagdad campaign with 250,000 soldiers: therefore (*-da*) the pilav[1] and soup of the army will be baked in this cauldron.'

"When I heard this I was astonished. I forgot the pan and the saucepan. I left [the city] and came back. I had never heard nor seen such a thing in my life. I still hear the noise and uproar of the cauldron in my ears, [the tapping and knocking does not go from my ears]."

ما بعد Continued (f).

The story of Sergeant Kœnés aroused great interest. Some of the people in the room believed, others did not. But Bailiff Ghîji said: "Boys, there is nothing incredible [here]. My deceased father (may his memory be blessed!) had read in the Book of Kings[2] things more wonderful than this, he would relate them to us in our childhood (he was relating them continually to us)."

Qavas Agha one of those who were present said: "Excuse me (I cut your speech with honey), my dear Bailiff, please permit Captain Qoubour too to tell us what he has seen."

— "Please tell us, Captain Qoubour, what you have seen," said the landlord.

— "My dear sir," said Captain Qoubour, twisting his mustache, "the other day when I was passing through the plain of Talas, very far away I saw something as big as a gigantic walnut tree, but if you had seen it! it was a tremendously big thing. By approaching it gradually I saw that it was a cabbage bigger than can be imagined.

ما بعد Continued (g).

"Under one of the leaves of the cabbage the Sultan had encamped, there were thousands of tents: under another leaf ten thousand horse soldiers were playing jirid, and under another leaf innumerable soldiers were drilling. I asked: what these were? They said: 'It is the army of Sultan Mourad our Lord, they are going on the Persian Expedition'."

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[1] *pilav* boiled rice or wheat (*boulgour*), prepared with butter, broth etc., a favorite dish in the East. — [2] Shahname.

Everybody began to laugh at such an exaggerated story, but Sergeant Kéònés was one of those who were laughing most.

— "Wonderful! he said, tell such a lie that it may match a lie [resemble a lie, sound a lie], that tremendous cabbage can neither be planted nor plucked out: moreover, what would they do with such a gigantic cabbage?"

— "My dear Sergeant Kéònés said Captain Qoubour, they will boil it in the cauldron which a little while ago you saw in the plain of Cæsarea, and they will give it to the army [to eat]."

At this speech all the people in the room laughed unanimously in such a noisy way that many of them fainted.

As for Sergeant Kéònés, during this uproar he took his long pipe and slipt away quietly. *V. H. H.*

The End ختام *Khitam.*

درس ٣٦ Lesson 36.

Salutation, Congratulation, Adresses etc.

تعليم ٨١ Exercise 81. ص ٢٤٨ p. 248.

Note. This Exercise being a conversation between two Moslem gentlemen Mourad Béy and Ahmed Efféndi, we put it in the form of a conversation.

M. 1. May I come to-day to call on you?
A. If you honour my house, you are welcome, come!
M. 2. Good morning (or Good evening) Ahméd Efféndi.
A. Good morning Mourad Bey, come, take a seat. You are welcome! I hope (by the will of God) you are well. 3. Do you receive letters from your son?
M. He had stopped his letters (cut the back of his letters) for a long time, but, thank God, we were able to receive a letter this week.
A. I congratulate you then. What news have you? (what is there and what is there not), what does he write?
M. 4. I wish the same to you! (May you enjoy the light 493:1). He says he is very well, he sends many salutations to you, he kisses your hands.
A. 5. May he who kisses hands be well [§ 489]. Whenever you write letters please write my especial salutations to him.
M. With pleasure, sir. How are you yourself? are you well? how are the circumstances of your life? are they good?
A. 6. Health to you! I was a little unwell yesterday. I got a very bad cold, but (lead into the Satan's ear) [493 9], thanks to God I am a little better to-day. You never look

for me and never ask about me [that] 'How is our [poor] friend?' you scarcely condescend to us.

M. 7. Not at all, sir! [perish the thought!] really I am not aware of it. I beg your pardon! Has your father returned from Samsoun?

A. Yes, sir, he came yesterday with my brother.

M. 8. Be kind enough to offer my highest respects. I kiss his skirts.

A. With pleasure (on my head), sir. Good bye!

M. Go in happiness, sir, you are welcome! come again!

٨٢ تعليم Exercise 82. ٢٤٩ ص p. 249.

His Imp. M. the Sultan has granted 10,000 piastres to the poor of this city. 2. H. M. the Shah of Persia has visited Constantinople. 3. The senior European sovereign is H. M. Victoria the queen of England. 4. The President of the French Republic, M. Loubet, has admitted to his presence H. H. Mûneer Pasha, the Ottoman ambassador in Paris. 5. H. H. the vali of Sivas Haji Hassan Pasha, H. E. Békir Pasha the governor of Tocat, and His Honour Mahmoud Béy the Qaymaqam of Merzifoun have visited Amassia. 6. What do you say about this affair? — I don't know: you know better (than I). 7. My sister attends the school with diligence. 8. I am the mother of Artin Efféndi (Mr. Pascal). 9. Where do you live now? — I now live in the street Sofoular. 10. To-day we called on you but we could not find you at home.

٨٣ ترجمه Translation 83. ٢٥٠ ص p. 250.

١ آلامانیه ایمپراطوری حشمتلو ایکنجی ویلهلم حضرتلری. ٢ ارمنی پطریقی رتبتلو افندی حضرتلری. ٣ آنقره والیسی دولتلو عطوفتلو پاشا حضرتلری. ٤ صامسون متصرفی سعادتلو قدری پاشا حضرتلری. ٥ انکلتره دولت فخیمه‌سنك درسعادت سفیری اصالتلو سیر نیقولاس اوقونور حضرتلری. ٦ امریقا دولت فخیمه‌سی[1] درسعادت سفیری اصالتلو دوقتور آنجل حضرتلری. ٧ ‹مرذیفونده واقع› آناطولیه قوله‌جی مدیری فضیلتلو دوقتور ترانسی جنابلری. ٨ فضیلتلو قره‌بت قاپریئلیان

[1] *dévléti fékhimé* the illustrious government, complimentary title applied to foreign powers.

جنابلری ' فضیلتلو کروپه یعقوبیان افندی جنابلری . ٩ انکلتره یه کیتمك
اوزره بنده‌لرینه رخصت اعطا بویورولمه‌سنی ذات عالیلرندن تمنّی ایده‌ریم.
١٠ سایهٔ میمنتوایهٔ[1] حضرت پادشاهیده جملةً حال آسایشده‌یز.
١١ سلطنت سنیه‌نك لوندره سفیری دولتلو عطوفتلو آرتین پاشا حضرتلری.
١٢ مکتوبِ عالیکزی[2] قبول ایله‌دیم (مکتوبِ عالیلری[2] واصل ید
چاکری اولدی). ١٣ ذات عالیکزله ملاقت شرفنه نائل اولمق[3] اوزره
ایکی ساعت قدر بنده‌خانه‌ده بکله‌دیم ایسه‌ده تشریف ایتمه‌دیکز.
بَعْدَهُ دولتخانه‌یه عزیمت ایله‌دیم لکن ذات عالیکزی بولامادیم.
١٤ لطفاً[4] بوکونکی جریده‌لری[5] همت ایدرمیسیکز[6]؟ ١٥ پدرِ عالیکزك
صِحّتی ناصلدر؟ ١٦ تشکّر ایده‌ریم دوقتور افندی ' سایهٔ عالیکزده
(همّتِ عالیه‌کزله[7]) چوق ایی درلر. ١٧ همشیره‌م جاریه‌لری کمال بك
افندینك حلیله‌سیدر[8]. ١٨ نوقت بورایه تشریف ایله‌دیکز — بنده‌لری
مخدوم عالیلری بك افندی ایله اوچ کون اول کلدیم (واصل اولدم).

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[1] *méyménét vayé* auspicious, prosperous. — [2] *méktoubou aliñizi, méktoubou aliléri vasîlî yédi chakéri oldou,* your letter is received; *lit.* your honoured letter came to your servant's hand. — [3] *mûlaqat shéréfiné nayil olmaq* lit. to enjoy the honour of your visit. — [4] *loutfén.* — [5] *jéridé* newspaper. — [6] *himmét édér'misiñiz.* — [7] *himméti aliñizlé* with your kindness. — [8] a. *halîlé* wife.

قسم ثانی

لسان رسمی وَ ادبی

Second Part.

The official and Literary Language.

The Elements of Arabic and Persian Grammar

as

they are used in Ottoman-Turkish.

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٣٧ درس Lesson 37.

The Persian Plural جمع فارسی *Jémi Farisi.*

ذیروح ، مسماسی ذیروح اولان *zirouh, mûsémmasî zirouh olan* animate (being).
غیر ذیروح ، مسماسی جانسز اولان *ghayrî zirouh, mûsémmasî jansîz olan* inanimate (object).

٨٤ تعلیم **Exercise 84.** ص ٢٥٦ p. 256.

باغها ، باغات[1] ، قهرمانان[2] ، پهلوانان[3] ، فرشتگان[4] ، مردگان[5] ، مادران[6] ، زندگان[7] ، ضابطان[8] ، یاوران[9] ، دیوان[10] ، خانَها[11] ، خانها[12] ، شاهان[13] ، پادشاهان[14] ، شاگردان[15] ، اصلزادگان[16] ، دختران[17] ، معتبران[18] ، فریقان[19] ، خواهران[20] ، خستگان[21] ، کسان[22] ، بیچارگان[23] ، تجاران[24] ، طلبگان[25] ، مسلمانان[26] .

1. *bagh-ha*, Ar. pl. *baghat*. 2. *qahrimanan*. 3. *pehlivanan*. 4. *firishtégîân*. 5. *mûrdégîân*. 6. *madéran*. 7. *zindégîân*. 8. *zabîtan*. 9. *yavéran*. 10. *divan*. 11. *khanéha*. 12. *khanha*. 13. *shahan*. 14. *padishahan*. 15. *shagirdan*. 16. *asîlzadégîân*. 17. *doukhtéran*. 18. *mûtébéran*. 19. *fériqan*. 20. *khahéran*. 21. *khastagîân*. 22. *késan*. 23. *bicharégîân*. 24. *tûj'jaran*. 25. *talébégîân*. 26. *mûsliman* Moslem, Musulman, *mûslimanan*.

تعليم قرائت Reading Exercise. (١٨)

The Match Girl.

"Gentlemen, matches! matches! three boxes for ten paras.
My gracious gentlemen! my mother is poor and hungry (breadless) . . .
Take this, my dear sir, give me a ten para piece."
See how untidy are the flaxen hairs of that poor little thing.
Under her eyes bluish, her face is dirty and sunburnt.
Her clothes are worn, she has a pair of big shoes on her feet.
This poor girl too for a slice of bread
Wanders all the day in the streets (crying) matches! matches!
How many dirty, sore faces
Does she address perhaps a hundred times a day as 'my beautiful sir!'
— "My girl! who is your father? where is your house?
See! I will give you forty paras, tell me whatever I ask you.
Have you no father? don't you know him?"
— "I have no father, yes, I don't know him."
The poor girl is a stranger everywhere.
Everyone hurts her, calling her 'bastard'.
No one on her slender body spreads his wings and stays.
There is no heart throbbing for her,
She has not known till now what a father is.
She is working. If she does not work, what can she do?
There is no way for her to turn except by working.
Who is there to struggle for her?
Whom has she to say 'take and eat this bread'!
Whoever gives her anything, expects something from her.
O poverty! O fatherless children. *Méhémméd Emin.*

مكالمه Conversation. ص ٢٥٨ p. 258.

Words and Notes. 1. a. ***mûsémma*** (the noun) named. 2. a. ***zirouh,*** t. ***janlî*** animate being. 3. ***hasîl ol."*** to be obtained. 4. a. ***mévzou olan*** fixed for. t. ***jansîz,*** a. ***ghayrî zirouh*** inanimate (object). a. *ilavé ét."* to add. 5. a. عبارت ***'ibarét*** composed of. عباره ***'ibaré*** sentence. Ar. pl. عبارات ***'ibarat,*** Turk. pl. ***'ibarélér*** sentences. 6. a. ***kélimé,*** Ar. pl. ***kélimat,*** Turk. pl. ***kélimélér*** (كلمه، كلمات، كلمه‌لر) word; ***farsi, farisi,*** fem. ***farsiyé*** Persian; ***tûrki,*** fem. ***tûrkiyé*** Turkish: ***kélimatî farisiyé*** Persian words. ***'ibaratî tûrkiyé*** Turkish sentences; both and similar ones are Persian Izafét (§ 517). 7. a. ***édat*** particle suffix; ***jémlénmék*** to be changed, made into Plural (§ 277).

8. a. *élyévm* now, at present. 9. *Iran, eeran* Persia, Arya. 10. a. *al-él'oumoum* uniformly. a. t. *jém'léndirmék* to pluralize (§ 281). a. *adét* custom, rule. 11. a. *mûstamél* used. 12. a. *loutfén* kindly. 13. a. *iyzah ét.*" to illustrate. 14. a. *tabir* sentence, words. a. t. *jém-lénébilmék* to be capable of pluralizing. a. *qayidé* rule. 15. a. *mûnshi* writer, author. a. *ravi* narrator. a. *shéhid* martyr. a. *mûdir* director, manager. 16. p. *Khûsrév* Chosroe. 17. a. *zévatî kiram: zévat* persons (Ar. pl. of *zat*), *kiram* noble, illustrious (Ar. pl. of *kérim*). 18. a. *mûshiranî îzam: mûshir* generalissimo. *îzam* magnificent (Ar. pl. of *azim*). 19. a. *hazarat* their Highnesses (Ar. pl. of *hazrét* § 497). 20. *baghî além* the vineyard of the world *i. e.* the earth. a. *mékîân* residence, abode. 21. *iqamét ét.*" to dwell in. 22. a. *mûstéjir* a tenant. *Rémzi Efféndi khanî* the Hotel op Rémzi Efféndi. 23. a. *elhaj Osman* Mecca pilgrim Osman. 24. a. *mér-houm* deceased, late. 25. a. *ita'at* obedience. a. *siyanét* protection. a. *hûrmét* honour. 26. *shahî shéhidan* or by omission, *shéhi shé-hidan* (§ 560) the sovereign of martyrs; it is epithet of Housséyin. *né sourétlé* how? 27. a. *irtiha'lî darî baqa* a going away to the region of permanency *i. e.* dying, death. 28. *raziyalla'hou anhou!* May God be well pleased with him (a formula used after naming any companion of Mouhamméd). 29. *mésh-hédi makhsous: mésh-héd* a place of martyrdom, feretory, mausoleum (vulg. *mashat, mashatlîq:* used in contempt by the Sûnnies to the cemeteries of Redheads and Christians. 30. *Térjiyi bénd,* see page 302. 31. *qa-diman* Per. pl. of Ar. *qadim* old, ancient. a. *ikhbar ét.*" to narrate, tell. a. *séna ét.*" to praise. *Ferhad* a Persian hero, lover of Shirin, the wife of Khûsrév Pérviz. 32. a. *mou'ashaqa* dalliance, love. 33. *shayanî dîqqat:* p. *shayan* worthy. a. *dîqqat* attention. a. *jéridé* newspaper. 34. a. *ita bouyourmaq* to bestow, to grant (§ 272). 35. *khayîr khahanî Saltanatî Séniyéyi Osmaniyandan* (one) of the well-wishers *i. e.* friends of the Sublime Ottoman Government. 36. *nîshanî zeeshan* the glorious order (of Méjidiyé). *birinji rûtbé* the Insignia of the Grand Cordon of (Méjidiyé). 36*. a. *farq* difference. 37, 38. a. *mûstamél* used. See No. 11. 39. a. *maqa-mînda* as. 40. *éôz* heart, himself (himself and his word true).

درس ۳۸ Lesson 38.

The Persian Izafét اضافت فارسیه

۸۵ تعلیم Exercise 85. ص ۲۶۳ p. 263.

Persian Izafét		Turkish Izafét	Meaning
روی زمین	*rou'yi zémin*	یرك یوزی	the surface of the world
بحر احمر	*bah'rî ahmér*	قیزیل دەكیز	the Red Sea

Persian Izafét		Turkish Izafét	Meaning
بحرِ سفید	*bah'rî séfid*	آق دڭیز	the Mediterranean Sea
بحرِ سیاه	*bah'rî siyah'*	قاره دڭیز	the Black Sea
بحرِ محیط	*bah'rî mouhit*	اوقیانوس	the Ocean
بحرِ محیطِ ک	*bah'rîmouhitîkébir*	بویوك اوقیانوس	the Pacific Ocean
عهدِ جدید	*ah'dî jédid*	یڭی عهد	New Testament
عهدِ عتیق	*ah'dî atiq*	اسکی عهد	Old Testament
پای تخت	*pa'yi takht*	تختڭ آیاغی	capital city
خاكِ پای	*kha'ki pay*	آیاق توزی	dust of foot; (§ 495)
اینجیلِ شریف	*injili shérif*	شریف اینجیل	Holy Gospel
آوازِ بلند	*avazî bûlénd*	یوکسك سس	loud voice
آرزوی شدید	*arzouyi shédid*	قوتلی آرزو	strong desire
سلطنتِ سنیه	*saltana'tî séniyé*	یوجه حکومت	Exalted government
ذاتِ عالی	*za'tî ali*	عالی ذات	high personality
شاهِ ایران	*sha'hî Iran*	ایران شاهی	the Shah of Persia
حرارتِ شمـ	*hararé'ti shéms*	کونشڭ صیجاقلغی	the heat of the sun
صرفِ عثمانی	*sar'fi osmani*	عثمانلی صرفی	Ottoman Grammar
لسانِ عثمانی	*lisa'nî osmani*	عثمانلی لسانی	Ottoman Language
فوائدِ کثیر	*févayi'di késiré*	چوق فائده‌لر	great benefits
خانهٔ ضابط	*khané'yi zabit*	ضابطڭ اوی	the house of the officer
کتابِ شریـ	*kita'bî shérif*	عزیز کتاب	Holy Bible
ارضِ مقدس	*ar'zî mouqaddés*	عزیز دیار	Holy Land
چارشوی مذ	*charshou'yi mézkûr*	او چارشی	that market
وحیٔ یوحنا	*vahiyi Youhanna*	یوحنانڭ وحیسی	the Revelation of John
امثالِ سلیمان	*émsa'lî Souléyman*	سلیمانڭ امثالی	the Proverbs of Solomon
مزامیرِ داود	*mézami'rî Davoud*	داودڭ مزمورلری	the Psalms of David
اسمای اعداد	*ésma'yi a'dad*	صاییلرڭ اسملری	the numerals.

۸٦ تعليم Exercise 86. ص ۲٦٥ p. 265.

1. The Red Sea is between Arabia and Egypt. 2. The paper Sabah which is published in Constantinople is the semi-official paper of the Imperial government. 3. Mr. Vahan, Esir Pazar, Rémzi Efféndi Khan, Constantinople (a form of address of letters). 4. The capital of the English empire is London. 5. The number of the inhabitants (on the surface) of the earth is 1610 millions. 6. There are many empires and nations in the world. 7. I bought an arquebuss from the Grand Bazar (of Constantinople). 8. The magistrate read an eloquent prayer in the name of H. I. M. with a loud voice. 9. The teacher explained the lesson point by point to the pupils. 10. There was a ring with one diamond on the finger of the one-eyed Bailiff Injé. 11. Our Lord Jesus Christ said: "Love one another," this verse is written in the Gospel of John. 12. Your star is brilliant (*yavér*), your dice always come double-six. 13. The poor man was puzzled (*shashîrmaq*), he takes (sees) the 6 for 5.

تعليم قرائت Reading Exercise. (۱۹)

A List of Moral Maxims (= Franklin's Principles).

[These are] the twelve principles which the famous philosopher Franklin adopted for regulating his conduct and reforming his character:

Temperance: — Do not eat until you get dull, and do not drink until you get stupified.

Silence: — Do not speak any word which is useful neither for you nor for others.

Regularity: — Appoint in your house the place of every thing and fix the time for every thing.

Resolution: — Whatever you are obliged to do decide it and do it without any fault.

Economy: — Do not waste a cent on anything which has not any real importance to you or to another.

Labour and work: — Do not waste your time and always be busy with some useful work (thing). *Prof. Naji.*

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۳۹ درس Lesson 39.

Persian Compound Adjectives.

۸۷ تعليم Exercise 87. ص ۲۷۰ p. 270.

527. فرنكى *fréngi* European; venereal disease, syphilis; lock of a door. تركى *tûrki* Turkish; (Turkish) song. شرقى *sharqi* oriental;

oriental hymn, song. یهودی *yéhoudi* (vulg. *chîfît*) Jew. ادرنوی *Edirnévi* a native of Adrianople. فرنسوی *Fransavi* French. یابانی ، یبانی *yabani* wild. حلبی *Halébi* a native of Aleppo; yard, cloth measure. خاکی *khaki* an especial uniform of a grey colour. صلیبی *salibi* crusader.

528. دیوانه *deevané* demoniac; foolish, silly. مردانه *mérdané* brave; manly. دوستانه *dostané* friendly. خالصانه *khalisané* sincerely. عاجزانه *ajizané* humbly. پدرانه *pédérané* fatherly.

529. باغچه‌بان *bagh-chéban*, com. *bahjéban* gardener. گناهکار *gûnah-kiâr* sinner. خلاصکار *khélaskiâr* saviour. ساخته‌کار *sakh-tékiâr* forger. پاسبان *pasban* vulg. *pazvand* night watchman. کاربان ، کروان ، کاروان *kiârban*, *kiûrvan*, *kérvan* caravan. صندوقکار *sandouqkiâr*, *sandîqkiâr* cashier. روزگار *rûzgiâr* wind. دربان *dérban* door-keeper. قلمکار *qalémkiâr*, *qalémkér* engraver.

530. بی اساس *bi ésas* without foundation, false. بیصوچ *bisouch* faultless, innocent. نامقبول *namaqboul* unacceptable. بی قدرت *bi qoudrét* powerless; weak, unable. نامرد *namérd* coward. نامزاج *namizaj* unhealthy, sick. بیحضور *bihouzour* vulg. *béôhûzûr* uneasy بیتاب *bitab* weak.

531. همملت *hémmillét* fellow countryman, of the same nation. هممذهب *hémmézhéb* co-religionist. همجوار *hémjivar* neighbour, neighbourhood. همراه *hémrah'* fellow-traveller.

535. رهبر ، رهنما *réhbér*, *réh'nûma* or *rah'nûma* guide. شیرخوار *sheer khor* that sucks milk, suckling, child. بکزاده *béyzadé* the son of a prince, nobleman. اصلزاده *asîlzadé* the son of a nobleman, nobleman, noble. شاهزاده *shah'zadé* the son of a king, royal prince. خان زاده *khan zadé* the son of a khan; a Tartar prince. دربند *dérbénd* a watch tower.

536. گران بها *giran baha* precious. ساده‌دل *sadédil* simple-hearted. سیاه چشم *siyah chéshm*. t. قاره‌کوز *qaragéôz* blackeyed.

نانکور *nankeôr* vulg. *namkeôr* ungrateful. بدبخت *bédbakht* unfortunate. دلشاد *dilshad* joyful, happy.

538. تبریکنامه *tébriknamé* a letter of congratulation. روزنامه *rouznamé* calendar, almanack. نوسال *névsal* newyear, newyear's day. اذننامه ، رخصتنامه *izinnamé, roukhsatnamé* letter of permission.

539. خوش ، خوشتر ، خوشترین *khosh, khoshtér, khoshtéreen* nicer, nicest. به : بهتر ، بهترین or بهین ، بهینه *bih: bihtér, bihtéreen* or *biheen, biheené* better, best. بد : بدتر or بتر ، بدترین *béd: bédtér* or *bétér, bédtéreen* worse, worst. مه : مهتر ، مهترین *mih: mih'tér, mih'téreen* greater, greatest. کم : کمتر ، کمترین or کمین ، کمینه *kém: kémtér, kémtéreen* or *kémeen, kémeené* low, inferior; lower, lowest. a. اوّل ، اوّلین *évvél, évvéleen.* p. نخست ، نخستین *nûkhûst, nûkhûsteen* the very first.

٨٨ تعلیم Exercise 88. ص ٢٧١ p. 271.

1. Our Saviour, our Lord Jesus Christ, came into this world to save sinners. 2. I like the English and French languages very much. 3. This book is written in the Turkish language and contains songs and hymns. 4. Porcelain comes from China by caravans. 5. I will give you (a) friendly advice, do not be worldly. 6. What kind of a man is your servant? is he silly? he cannot understand any thing. 7. The night-watchmen seized me at midnight in the market, and spoke to me angrily. 8. Miss Rose being sick yesterday was very sad, therefore she could not write the French letter which she had to write. 9. I helped those who are in our neighbourhood and who sit at home like women hopelessly. I advised them to live like man (manly). 10. Our house is higher than that mansion, and air pleasanter.

٨٩ ترجمه Translation 89. ص ٢٧٢ p. 272.

١ انکلتره قرالی برنجی ریچارد شیردل تسمیه اولونمشدر. ٢ اول نانکور خدمتکار نوسال (یاخود سال جدید) مناسبتیله افندیسنه بر تبریکنامه یازمادی. ٣ اول کوزل قادین پك بیوفا در (وفاسزدر). ٤ باغچه‌بان نامرد اولمایوب صافدرون بر کیمسه‌در. ٥ ناپاك اللر ایله

طعام ایتمك یك ناخوش در. ٦ همراهكیز هنرمند بر ذات میدر؟ ٧ اخشام طعامنه حصه‌مند اولدم. ٨ نامید دكلم حالا امیدوارم. ٩ مرقوم خلاصكاره خالصانه وَ عاجزانه (تواضع ایله) دعا ایلهدی. ١٠ ساخته‌كار آدم بویوك بر كناهكار در. ١١ مرقوم تهیدست بر آدم دكلدر، الندە قیمتدار بر آلتون ساعتی وار در. ١٢ اثنای راهده راهنما بنده‌كیزه مددرس اولدی. ١٣ چیندن و هندستاندن كلن كروانِ مذكور چینی طباقلر وَ بهارلر (بهارات) ایله مَخمول (یوكلی) ایدی.

تعلیم قرائت Reading Exercise. (٢٠)

Franklin's Principles (continuation and end).

Honesty: — Beware of falsehood and cheating; always do as you say, and always say as you think.

Justice: — Do not shun all the good deeds which are among your duties or beyond your duties which you are obliged to perform; and do not injure anybody.

Moderation: — Guard against excess; and do not set yourself to revenge yourself on the unjust in the manner that you think suitable.

Cleanliness: — Be careful about your body, apparel and home.

Quietness: — Do not be disturbed by trifles, nor at ordinary matters, or such things as are impossible to evade.

Chastity: — Do not involve in danger your safety, honour, and position as well as that of others.

درس ٤٠ Lesson 40.

The Persian Derivative Nouns.

تعلیم ٩٠ Exercise 90. ص ٢٧٥ p. 275.

541. فرنكستان *Fréngistan* Europe (old term: now آوروپا *Avropa, Avroupa* is used). یهودستان *Yéhoudistan,* vulg. *yahoudistan* Judea. (یهودی *yéhoudi,* vulg. چیفیت *chîfit* Jew). تركستان *Tûrkistan* Tourkistan. تاتارستان *Tataristan.* عجم *ajém* non-Arabian, Persian. عجمی *ajémi* a barbarous or bad speaker of Arabic;

a foreigner, barbarian; a Persian; untrained; a novice. عجمستان *ajémistan*, Persia (in literary language ایران *Iran* Arya). عربستان *Arabistan* Arabia. 2. طاغستان ، داغستان ؛ کوهستان *daghistan; kû-histan* mountain-land; Daghistan is also a region in Caucasia. p. بنفشه *bénéfshé*, t. منکشه *ménékshé:* بنفشه‌زار *bénéfshézar* a place abundant in violets. 3. سنبلستان *sûnbûlistan* a place abounding in hyacinths. قبرستان ، مزارستان *qabristan, mézaristan* a graveyard. آتشکده *atéshgédé* a fire-temple (of Parsees, Zoroastrians). 4. اوکسوزخانه ، ایتامخانه *êôksûzkhané, éytamkhané* orphanage. دباغخانه *débbagh-khané* vulg. *tabakhané* tannery. کارخانه *kîârkhané* vulg. *kérhané* manufactory (now obsolete in polite circles, فابریقه *fabrica* is common in this sense; because *kérhané* vulg. of *kérih-khané* means brothel). 5. کتابخانه *kitabkhané* book-shop, library (the pl. is also used as کتبخانه *kûtûbkhané*). اجزاخانه *éjza-khané* vulg. *ézahané* drug-store, pharmacy. آشخانه *ashkhané* vulg. *ashané, ash-ghana* kitchen. شکارخانه ، شکارگاه *shikîârkhané, shikîârgîâh* a place where game is kept-hunted etc.

542. جامه‌دان *jamédan* wardrobe. خامه‌دان ، قلمدان *khamédan, qalémdan* a pen-case. تیردان *teerdan* quiver. نمکدان *némék-dan* salt-cellar. a. جزء *jûz* sheet (of paper), pamphlet; p. جزدان *jûzdan*, vulg. *jîzdan* a portfolio; a pocket-book.

543. پریشانی *périshani* poverty. آسودگی *asoudégi* quictude, peace. آشنائی *ashinayi* intimacy, friendship. آزادگی *azadégi* freedom. خستگی *khastégi* sickness. سزائی *sézayi* worth, worthiness. تنگی *téngi* narrowness.

544. پارچه *parcha* a little piece. باغچه *bagh-ché*, vulg. *bah'jé* a little vineyard, garden. بوغچه *bogh-ché*, vulg. *boh'jé* a little wrapper. کورومجه *gêôrûmjé* (beloved sister), husband's sister. چکمه‌جه *chékméjé* a little drawer. کمانچه *kémanché* a little violin, violonette. آقچه *aqjé*, vulg. *ah'jé* white pieces of money, cash.

٩١ تعلیم Exercise 91. ص ٢٧٦ p. 276.

1. Jerusalem was the capital of Judea. 2. In the XI. and XII. centuries after Christ the Europeans (Franks) from all parts of Europe by hordes (*taqîm taqîm*) rushed into Syria; these

were called Crusaders (*Saleeb* means cross, *saleebi* cross bearer, crusader). 3. Yesterday I went to *Bézéstén* (com. *bédéstén*). I bought a whole piece (*top*) of broadcloth and two pieces of unbleached linen. I made a bundle and sent it to the orphanage. 4. My sister sitting in the hyacinth garden is working on a workframe (*kérgéf*). 5. Now there are (exist) 140 orphans in the American orphanage at Merzifoun. 6. The sandholder and the pen-case are on the table. 7. I was going to oil the machine, but there was no oil in the oil-can. 8. Whose is the (great) tomb which I see in the graveyard opposite? 9. It belongs to a Sheykh from Daghistan. 10. I walked with my uncle in the places where violets are abundant and in the meadows: we found quietude and peace everywhere.

ترجمه ۹۲ **Translation 92.** ص ۲۷۷ p. 277.

۱ اول دباغخانه‌نڭ صاحبی ایله حبسخانه بکجیسی میخانه‌جینڭ دوستلری درلر. ۲ میخانه‌جینك شاهدی بوزاجی در. ۳ اوکسوزلر اوکسوزخانه‌ده درلر (ایتام[1] ایتامخانه‌ده درلر). ٤ اول تاتار تاتارستاندن (یاخود ترکستاندن) کلدی. ٥ اردوکاهده اوچبیڭ عسکر موجود ایدی. ٦ طاغستان (یاخود کوهستان) یرلرده ساکن اولان اهالی (یاخود اقوام) علی العموم[2] جسور اولورلر. ۷ طاغستان روسیه‌ده (روسیه‌نڭ قافقاسیه قطعه‌سنده) بویوك بر ایالت در. ۸ سیزڭ چیمنزارزاده (چمندارزاده) نره‌ده در؟ — چمنزارزاده دائما چمنستانده در (نره‌ده اوله‌جق چمنزارده در). ۹ کرم ایدیکیز! شمعدانه بر موم دیکیکیز. (کرم ایدوب شمعدانه بر موم وضع ایدیکیز). ۱۰ گل یاغی کارخانه‌سنڭ (فابریقه‌سنك یاخود یاولیقه‌سنڭ) باغچه‌سنده بویوك بر کلزار وار ایدی. ۱۱ گبرلر (یاخود پارسیلر) وَ قدیم فارسیلر (ایرانیلر) آتشکده‌لرده آتشه عبادت ایدرلر ایدی.

تعلیم قرائت **Reading Exercise.** (۲۱)

The Story of the Donkey and the Fox.

There came out of a vineyard an old donkey, he was laden with pink-coloured grapes to carry to town. Just then

[1] a. ایتام *éytam* is the plural of یتیم *yétim* orphan. [2] *alél oumoum.*

a hungry fox saw it and came, and the desire of such nice grapes pierced his heart. While the fox was nearing him, the donkey kicked at him, but by and by they left off all such coquetry (kicking etc.).

The Fox:

"May I not come into your presence, O my lion? I am surprised at your beauty, let me look at you from very near, let the shadow of the kindness and mercy of my lord be ever on me. Wherever his propitious feet tread, there roses spring up. His sweet-smelling tail resembles excellent musk. I will smell it if my lord does not give me a fillip on my nose. Those eloquent eyes express his wisdom, well-proportioned and rhymed words suit his mouth."

Then (*dérikén*) the donkey brayed out of the excess of his delight as if he had seen either a piece of melon-peel or fresh thorns.

The Fox:

"That cheerful song has pierced directly into my heart, but if you are silent there is still another pleasure. Because the nightingale will hear your song and steal it and when afterwards he sings, perhaps the hearers will be very sorry (for his plagiarism)."

The fox chattering much in this manner mocked him and drove him toward a well.

The Fox:

"Here there is a good stable and manger, but alas! it is not possible to enter, the door is very narrow. There is great pleasure in it, such as sleeping and lying down, and there is no trouble but to eat and drink. The charm of the females dwelling there is unequalled: please look there; but (take care) do not fall in love."

When the donkey came near he looked into the mirror of water and seeing the reflexion of his face his mouth watered immediately.

The Donkey:

Really I see a delicate and charming head.

The Fox:

Call her then immediately, let her come and be your sweetheart.

The donkey cried out loud, 'Come here!' (exceeding the bound of moderation in joy screamed), and hearing the echo of his voice from the well was much surprised.

The Fox:

"Did you see? now they are inviting you there. Is there not any service for me to do in this banquet? Let your burden remain here; you may go down alone. I will fellow you to be your stable-boy."

The donkey threw his burden on the ground and himself into the well. The fox became his heir, while he prays for mercy on him (his soul).

درس ٤١ Lesson 41.

The Persian Verb فعل فارسی

تعليم ٩٣ Exercise 93. ص ٢٨٥ p. 285.

535. 1. نامدار *namdar* distinguished. 2. حكمدار *hûkûmdar* ruler. 3. خزينه‌دار *khazinédar,* vulg. *khaznadar* treasurer. 4. مقاصدار *maqasdar* a tailor's cutter. 5. ضرردیده *zarardidé* one who has suffered a loss. 6. جهاندیده *jihandidé* experienced. 7. حريقزده *hariqzédé* sufferer from fire. 8. بكزاده *béyzadé* noble. 9. شاهزاده *shahzadé* royal prince. 10. لنگرانداز *léngéréndaz* casting anchor. 11. نامعلوم *namalûm* unknown. 12. خيرخواه *khayrkhah'* benevolent, generous. 13. بدخواه *bedkhah'* malevolent. 14. چوالدوز *chouvaldouz* vulg. *chouvaldîz,* Ar. مخاط *makhat* a packing-needle, a sacking-needle. 15. سخنگو *soukhéngû* eloquent. 16. صلح پرور *soulh' pérvér* peace-maker, peace-lover. 17. نعلبند *nalbénd* vulg. *nalband* a shoeing-smith, farrier. 18. مصلحتگذار *maslahatgûzar* chargé d'affaires. 19. ايشگذار *ishgûzar* industrious, diligent. 20. موسيقى شناس *mousiqi shinas* musician, composer. 21. خنكار *khûnkîar* com. *hûnkîar* the fortunate one, Sultan. (In olden times دولتلى ‘ سعادتلى *dévlétli, sa'adétli* fortunate' were titles given to the Sultan.)

550. افزا ‘ افزايش *éfza, éfzayish* augmentation : بخش ‘ بخشش *bakhsh, bakh-shish* present. خواه ‘ خواهش *khah', khahish* desire. پرور ‘ پرورش : نواز ‘ نوازش *pérvér, pérvérish; nûvaz, nûvazish* caressing, petting. ستودن : ستا ‘ ستايش *sûtûdén: sita, sitayish* praising. كشادن : كشا ‘ كشايش *kûshadén: kûsha, kûshayish* an act of opening. افروز ‘ افروزش *éfrouz, éfrouzish.* دلشادى *dîlshadi* cheerfulness.

٩٤ تعليم **Exercise 94.** ٢٨٦ ص p. 286.

1. Qavvas Agha is a veteran servant of our family, he served my grandfather 40 years and my father 20 years. 2. The Iris (*Yeshil Irmaq*) has overflowed and run into the three streets of the city. The Royal Princes helped and saved the sufferers (*afétzédé*) from the inundation. Many of the nobility and noble families also have contributed (يتيشديرمش) bread and clothing. 3. I will be ready at four o'clock to-morrow. If you come I will go with you to the official opening (inauguration) of the school: we shall reach there at six o'clock. 4. The steamer anchored about 10 o'clock (*qoushlouk vaqîtlarînda*) in the harbour of Samsoun. 5. The master is a very generous man, he has generously (*bol késédén*) given half a Turkish pound as a gift to the tailor's cutter. 6. Tears were flowing from the eyes. 7. Do not speak false words, pay my money with the interest. 8. I have much appreciated (*béyéndim*) this hymn which is being sung, really it is praiseworthy: who has composed it, I wonder. 9. The words were composed by the distinguished poet Mr. George and the music by the (Jerusalem) pilgrim Mr. Arshag the musician. 10. There are innumerable stars in heaven. 11. Mr. Néjib is the best in the class.

٩٥ ترجمه **Translation 95.** ٢٨٦ ص p. 286.

١ سلطان محمدِ ثانی هم بویوك برجهانكیر همده جسور بر حكمدار ایدی. ٢ آت جانبازی پك پژمرده ایدی. ٣ بر كوچوك دوربینم وار ایدیسه‌ده فروخت ایله‌دیم شیمدی بر پرتوسوزم وار در. ٤ حریقز دكانڭ مقداری اوچیوزدن زیاده ایدی. ٥ بكزاده‌لر قرالڭ طرفكیرلری میاننده ایدیلر. ٦ صباحه قارشی واپور لنكرانداز اولدی. ٧ خزینه‌دار حریقزدكانه درت یوز عدد لیرای عثمانی توزیع ایله‌دی. ٨ شو آدم غایت مشهور بر جانباز در. ٩ بكزاده‌نڭ سلاحداری غایت ناتكور ایدی. ١٠ عالی افندی بنده‌كزڭ قافه‌داری در. ١١ مستر ریدیل كیم در؟ — درسعادت آمریقان سفارتنك مصلحت كذاری در.

تعلیم قرائت Reading Exercise. (٢٢)

Supplication and Praise.

Thou art the originator of the world, O, Lord!
Thou art the creator of the universe, O Lord!
Thou art the illuminator of the heavens.
Thou art the provider of the earth!
Thy loving kindness embraces the whole world.
Thou art the most gracious of the gracious ones.
I know not to whom I must make my moan.
Thou art the most merciful of the merciful, O Lord!
What need is there for me to make petition to Thee?
Thou dwellest in the hearts, O Lord!
My outside and inside is open (known) to Thee.
Thou art the invisible-seeing, O Lord!

From the Divan of Fazîl.

درس ٤٢ Lesson 42.

The Persian Prepositions حرفِ جرِّ فارسی

تعلیم ٩٦ Exercise 96. ص ٢٩١ p. 291.

1. Our Sovereign is H. I. M. Sultan Hamid II. 2. Mr. Kérim having given correct answers to all the teacher's questions the teacher gave him a hearty welcome. 3. Whenever you see an old man, rise to your feet out of respect. 4. Anatolia College was established by an Imperial Edict. 5. To learn your lesson by heart you must try incessantly (continually). 6. The servant returned immediately and brought the following answer (as follows). 7. Captain Qoubour entered the door of the inn bearing a skimmer in his hand. As soon as they saw him they were exceedingly glad and criedont, 'Well done!' 8. You must return home at all events at 5 o'clock. 9. The 38 pounds which I owed according to note, I have to-day paid with the interest and redeemed my note. 10. I borrowed 7000 piastres on a letter of advice. 11. The oil which is in the pan smells like musk.

ترجمه ٩٧ Translation 97. ص ٢٩١ p. 291.

١ مومی الیه از قدیم عائله‌مزك محبی (یاخود) دوستی اولمشدر.
٢ مومی الیه بنده‌كزدن ازهرجهت خوشنود قالمشدر. ٣ شوما در اولادینی

ازجان و دل سور. ٤ مرقوم بونی بکا سویله‌دکدنصکره درعقب مفارقت ایله‌دی. ٥ هرسنه سال جدیدده بنده‌کزه بر هدیه ارسال ایدر. ازجمله بوسنه دخی بر آلتون قلم قبول ایله‌دیم. ٦ کندی درسلرنده کون بکون تقدّم ایله‌مکده ایدی. ٧ بنام خدا (یاخود) الله عشقیچون عجله کلوب بکا معاونت ایدیکز. ٨ بر دوام خسته در. ٩ کریم افندی برای مصلحت صالیر قریه‌سنه کیتدی. ١٠ تا طاغك دپه‌سینه قدر طیرماندی. ١١ وجودی ازسر تاپا یاره‌لر ایله مملو اولدیغندن تابصباح بر دوام آغلادی. ١٢ نجیب بك برای عبادت جامع شریفه کیتدی. ١٣ مومی الیه بر وجه آتی ادارهٔ کلام ایله‌دی (یاخود) سویله‌دی. ١٤ سارق دردست اولوندی. ١٥ بوغدای و آربا درآنبار اولوندی. ١٦ کروان بیابانده راهنی غائب ایله‌دی.

تعلیم قرائت Reading Exercise.

The Hunter *Avjî.*

(The following is taken from a poem of the celebrated French poet Beranger.)

1. Dear birdies, lovely rogues! why should not hearts incline to you? what a tuneful assembly is this! what a joyful place of pleasure! It is just the lawful place for my poor heart to be joyous (cheerful): the bush is full of melody with your chant. Your behaviour is very simple, your form graceful, your voice pleasant, your singing beautiful. But take care lest Fortune spoil this tranquility suddenly.

Hush, my dear birdies, hush!

2. Lo! the hunter comes quickly, there is not yet even a sparrow in his bag. Does he keep still. He has a double-barrelled gun in his hand, he will have no mercy if he sees you, he will not spare you. Do you expect mercy from the hunter? his eye is already fixed on you, will you shut your eyes? It is not a glory, it is a shame for humanity, such things are detestable (deserving of a curse). Will God look kindly on a person who grieves the soul (burns the soul)? Oh! whom must I make understand, what must I do?

Hush, my dear birdies, hush!

3. Once I was sitting here on this spot, two swallows were passing by. They were singing together in a happy manner: why should they not give pleasure to people? I myself, congratulating them on their return, shared in their pleasure and delight. Suddenly a hunter fired at them, the poor travellers were destroyed. To be far from evils, beware (be cautious) of men!
Hush, my birdies, hush!

4. Know the character of men, see the proofs of their thoughts. The poor (among them) seek for a pretext to quarrel, the rich (among them) are all blood-shedders. They have made the world a hell. Are these men? (No! they are) a troop of executioners. They cannot be true and good friends. The most merciful of them is a murderer of birds. Though I know it, is it worthy of praise? Do not urge me to say, is it right?
Hush, my birdies, hush!

5. The trigger helped the hand of the hunter, a partridge was wounded in his wing: immediately his dog ran and took it; to fetch games belongs to him. Why were you happy, why joyful, o hunter? Does man become happy through bloodshed? This cruel man, this murderer now goes (home) and curses injustice (oppression) more than I do. How strange is man's nature in the world! he both loves evil and is an enemy of evil.
Hush, my birdies, hush!

6. My birds, good news! your hunter is going, he has seen other game, he hastens after them. There is no one coming, and he who was going (the hunter) has disappeared. Now begin your melody again, there is no need of caution now, give a concert according to my taste. Fortune has granted a reprieve: sing and let the neighbourhood echo again. But if that cruel, greedy man passes this way to-morrow,
Hush then, my dear birdies, hush!

Mou-al'lim Naji = Professor Naji.

درس ٤٣ Lesson 43.

The Gender of Arabic Nouns كيفيت

كيفيت *kéyifiyét* Gender. مذكر *mûzék'kér* Masculine.

مونث حقيقي *mûén-nési haqiqi* Feminine because of signification.

مونث اعتباري *mûén-nési itibari* Feminine because of termination.

لازم *lazîm* Neuter gender.

تعليم ٩٨ Exercise 98. ص ٢٩٥ p. 295.

I. نبي = نبيه ، والده[1] ، حفيده[2] ، عمّه[3] ، (خال) خاله[4] ، معلّمه[5] ، متصرّفه[6] ، وارثه[7] ، نجيبه[8] ، حامله[9] ، مومنه[10] ، فلانه[11] ، غزاله[12] ، مرحومه[13] ، شاعره[14] ، ثالثه[15] ، ثانيه[16] ، زوجه[17] ، الهه[18] ، باكره[19] ، صاحبه ، ملكه[20] ، شهيده[21] ، كريمه[22] .

1. *nébee, nébeeyé* prophetess. 3. *ammé* father's sister. 4. *khala* mother's sister. 18. *ilahé* goddess. 20. *mélikê* queen. 22. graceful; daughter.

II. ١ نورى ، ٥ موت ، ٦ فوت ، ١٠ بيت ، ١١ نبات ، ١٢ ابو ، ١٣ كرم ، ١٤ لطف are Masculine. ٢ بنت ، ٤ اخت are Fem. sig. ١ ظلمت ، ٢ جبه ، ٧ مسرت ، ٨ مصلحت ، ٩ حديقه ، ١٥ نعمت are Fem. term.

Note. The terminations (*-t*) of the numbers 5, 6, 10, 11 are radical.

The Number of Arabic Nouns كميت *Kémiyyét.*

Dual تثنيه *Tésniyé.*

تعليم ٩٩ Exercise 99. ص ٢٩٧ p. 297.

منزلَيْن[1] ، جهتَيْن[2] ، صحيفتَيْن[3] ، ضمتَيْن[4] ، شرطَيْن[5] ، بلدتَيْن[6] ، سدسَيْن[7] ، فقرتَيْن[8] ، شريكَيْن[9] ، وارثَيْن[10] ، مرقومَيْن[11] ، جملتَيْن[12] ، طرفَيْن[13] ، بحرَيْن[14] ، برّيْن[15] .

2. *jihétéyn*. 3. *sahifétéyn*. 4. *zam'météyn*. 6. *béldétéyn*. 12. *jûmlétéyn*. 14. *bah'réyn*. 15. *bérréyn*.

Note. The terminations ـَيْن ، ـَان *-éyn, -an* are the terminations to from the Duals in Arabic, while ـان *-an* in Persian changes animate nouns into the Plural; as: a. مسلم *mûslim* Moslem: Pers. pl. مسلمان *mûsliman* Moslems, Musulmans (§ 509); Ar. Dual مسلمان ، مسلمَيْن *mûsliman, mûsliméyn* two Moslems. To avoid this misunderstanding, the Duals made with ـان *-an* are rarely used in Ottoman. It is used only for some

geometrical terms and in some other words given below; as: ثلث *sûls* = ثلثان *sûlsan* two thirds; سدس *sûds* one sixth = سدسان *sûdsan* two sixths; ملاء *méla* = ملوان *mélévan* the two alternating times, day and night, morn and eve; زاويه *zaviyé* angle = زاويتان *zaviyétan* two angles; زاويتانِ متوافقتان *zaviyétanî mûtévafiqatan* two corresponding angles; زاويتانِ متبادلتانِ داخلتان *zaviyétanî mûtébadilétanî dakhilétan* two alternate interior angles زاويتانِ متبادلتانِ خارجتان *zaviyétanî mûtébadilétanî kharijétan* two alternate exterior angles (§ 656).

The Regular Masculine Plural.

تعليم ١٠٠ **Exercise 100.** ص ٢٩٩ p. 299.

بنى ، مدرّسين ، معلّمين معلّمون[2] ، قارئون قارئين[3] ، مظلومين[5] ، مشهورين[6] ، رياضيون[7] ، سامعين سامعون[8] ، مجرمين[9] ، حواريون[10] ، سارقين[11] ، رسولين[12] .

3. *qariyeen, qariyoun* readers. 7. *riyaziyoun* mathematicians. 8. *havariyoun* apostles. 1, 4, *bint* and *validé* are not masculine and *nour* is not rational.

Note. In Arabic both forms of the Reg. Masc. Plural are used with some distinctions, but in Ottoman except some very common words passed into the language, the use of the ـون *-oun* is confined to scientific terms; as: جغرافى geographic, اشتراكى social, هندسى geometrical, طبيعى natural, نباتى botanic, سياسى political: جغرافيون *joghrafiyoun* geographers, اشتراكيون *ishtirakiyoun* socialists, هندسيون *héndésiyoun* geometricians, طبيعيون *tabiyiyoun* naturalists, نباتيون botanists, سياسيون *siyasiyoun* politicians, statesmen.

The Regular Feminine Plural.

تعليم ١٠١ **Exercise 101.** ص ٣٠٠ p. 300.

نفرات ، غايات[1] ، حيوانات[2] ، آلات[3] ، معجزات[4] ، خِدَمات[5] ، عادات[6] ، تسليمات[7] ، حاجات[8] ، عِبارات[9] ، شكايات[10] ، تأليفات[11] ،

1. *néférat* individuals. 5. *khidémat*. 11. *té-é-lifat*.

تقصیرات[12] ، زکوات[13] ، تعریفات[14] ، معلومات[15] ، تبریکات[16] ، برکات[17] ،
تعمیرات[18] ، سبزوات[19]

13. *zékévat.*

تعلیم ١٠٢ Exercise 102. ص ٣٠٠ p. 300.

1. England is a great country. 2. He went to visit (walk in) the Zoological garden with his granddaughter, wife and parents. 3. Nooriyé Hanîm (Miss Lucy) is the elder sister of Noori Efféndi (Mr. Lucas). 4. Botany treats of plants, zoology (treats) of animals. 5. Our Lord Jesus Christ is the sovereign of both worlds. 6. He is the only hope of the wretched and of sinners. 7. Believers pass through the valley of darkness and death in joy. 8. Divine blessings will be their leader (will lead them). 9. I divided two thirds of the purse between the two parties (concerned). 10. The thieves have been imprisoned for many years (§ 656). 11. The prophets (*résouleen*) and apostles performed many miracles. 12. The writings which they entrusted to me I put with my own hand into the mail(-box). 13. Kind persons show kindness not only to animals but even to plants.

ترجمه ١٠٣ Translation 103. ص ٣٠١ p. 301.

١ گلستان خانم معلمه نڭ وارثه‌سیدر. ٢ بو خانه نڭ متصرفه‌سی معلمه جمیله خانم درلر. ٣ حامل ورقه‌یه بش عدد مجیدیه همت ایدیکز[1]. ٤ ابوینکزه (یاخود والدینکزه) اطاعت ایتمه‌لیسیکز. ٥ حرمتلو دوقتور ترانسی جنابلری ابوین و زوجینه مخصوص اوله‌رق بر گوزل کتاب تألیف ایله‌مشلر در. ٦ جنت اعلا[2] آرارات دیارنده موجود ایدی. ٧ مجرمین حضور محکمه‌یه جلب اولوندی (یاخود) گوتورولدی. ٨ سامعوننڭ (یاخود) حاضروننڭ[3] عددی ثلثانی قادین اوله‌رق دوقوز یوز ایدی (طقوز یوزه بالغ اولمشدی[4]). ٩ ضمتینی طی ایدیکز[5] (یاخود) بوزوڭیز. ١٠ شاه شهیدان حسین حضرتلرینڭ والدهٔ مکرمه‌لری[6] سیدهٔ

1. *himmét étmék.* 2. *jénnéti a'la.* 3. *hazîroun* pl. of *hazîr* present. 4. *baligh ol"* to reach. 5. a. *tayý ét."*, *bozmaq* to erase. 6. a. *mûkérrém* honoured, honourable.

Shahî shêhidan, Hûsêyin hazrét- . نساء العالمين[7] فاطمه زهرا در
lêriniñ validêyi mûkêrrêmêlêri sêyyidêyi nisa ûl alêmeen Fatima-Zêhra dîr[8].

7. a. *sêyyêd* master, prince; especially a descendant from Mouhammêd, *sêyyidé* princess; *nisa* womankind, women (collective noun, used as plural). 8. vulg. *Fatma*. a. *itibar ét.*" to consider.

تعليم قرائت Reading Exercise. (٢٣)

تركيب بند A Poem *Têrkibi Bênd.*

What pleasure is there in the silver and gold of the world? man leaves them all at the time of his journey.

Look if there is any permanent colour in the sky, either night or day, or in the sun and moon (light).

It is said that Solomon's throne journeyed in the air, now winds are blowing in the place of that kingdom (*i. e.* it has disappeared, is annihilated).

If you wish to be free, do not care for the pleasure, delight sorrow and affliction (grief and anxiety) of the world.

Whoever has baseness in his disposition and substance (character), even if he be the grand vizier of the universe for instance, do not expect any good from him.

The astrologer looking for stars in the heavens in every direction, (through carelessness), cannot see the well in his way.

Those who give regulations to the world only by word (talk), have (there are) a thousand kinds of irregularities found in their homes.

The mirror of man is his work, nobody cares for his words. The degree of the wisdom of everybody is seen in his deeds.

Though I have suffered some harm, yet I am firm in this opinion, that

"Even if he sufferes enmity, honesty fits men; (because) the helper of the just is God the Almighty. *Ziya Pasha.*

Note. Têrkibi-Bênd is a poem in stanzas of similar metre but of different rhyme; the distichs of each stanza rhyme excepting the last stanza (*bênd*). It differs from the ترجيع بند *Têrji'i-Bênd* in the fact that these last distichs are not repetitions of the same words.

درس ٤٤ Lesson 44.

The Nisbé النسبه *En-Nisbé.*

١٠٤ تعليم Exercise 104. ص ٣٠٦ p. 306.

1st line. عادى *adee* customary; ordinary, inferior. بيضى *béyzee* oval. بيتى *béytee* household (works). مادى *maddee* material (ماديون *maddiyoun* materialists). نباتى *nébatee* botanic (نباتيون *nébatiyoun* botanists). مائى *mayee* fluid; blue. تجارت ' تاجر *tajir* merchant, pl. تجار *tûjjar* merchants; تجارى *tûjjaree* mercantile (580 i).

2nd line. داخلى *dakhilee* internal, home (affairs); civil (war), (داخليه *dakhiliyé* ministry of Interior, p. 435). خارجى *kharijee* external, foreign (خارجيه *kharijiyé* Foreign Office). ملى *millee* national. بوسنوى *bosnévee* Bosnian. آنقروى *anqarévee* Galatian, a native of Angora. موتى *mévtee* mortal. بحرى *bahree* marine. برى *bérree* belonging to land, continental. زمانى *zémanee* temporary.

3rd line. سوداوى *sévdavee* pertaining to the black bile; splenetic, melancholy (سوداء *sévda* is the feminine of اَسْوَدْ *ésvéd* § 608). سماوى *sémavee* celestial. انكليزى *inglizee, ingilizee* English. يونانى *younanee* Hellenic, Greek. مرزيفونى *mérzifounee* a native of Mérzifoun (Marsovan). ليلى *léylee* boarder, boarding (school). نهارى *niharee* daily, day (scholar). رياضت *riyazét* mathematics = رياضى *riyazee* mathematical. صرف *sarf* grammar = صرفى *sarfee* grammatical. هندسه *héndésé* geometry = هندسى *héndésee* geometrical. جغرافيه *joghrafiyé* geography = جغرافى *joghrafee* geographical.

580 g. ربانى *rab'banee, réb'banee* pertaining to the Lord God, Lord's (prayer). نورانى *nouranee* luminous. ظلمانى *zoulmanee* dark. وحدانى *vahdanee* unique. تحتانى *tahtanee* lower. فوقانى *févqanee* upper. حقانى *haqqanee* just, equitable (حقانيّت *haq'qanéyét* justice, equity).

581. *1st line.* اسلاميت *islamiyét* Muhammedanism, Islam. [1]طبع = طبيعت *tabiyat* disposition, nature (§ 582). ارض *ard* room in Custom-House. ارضيه *ardiyé* rent, storage (charged as standing-room or space for articles of commerce, etc. left for a time at a Custom-House). ارض *arz* a plot of land. ارضى *arzee* field; fem. ارضيه *arzeeyé* field (productions). شمسيه *shémsiyé* vulg. *shémshiré* parasol, umbrella. ضبطيه *zaptiyé, zabtiyé* gendarme. اهميت *éhém-miyét* importance.

2nd line. مليت *milliyét* nationality. مسروريت *mésrouriyét* joy. ممنونيت *mémnouniyét* thanks, thankfulness. محزونيت *mah'-zouniyét* sorrow. مأموريت *mé-mouriyét* office. مشغوليت *mésh-ghouliyét* business.

582. رابطه *rabîta* tie, connexion. لطيفه *latifé* joking, joke; story. (pl. لطائف *létayif* joking stories, anecdotes). مخطره *moukh-tiré* memorandum. مقدمه *mouqaddémé* preface. منظومه *manzoumé* poem. ثانيه *saniyé* second (of an arc or time). حميديه ، عثمانيه *hamidiyé, osmaniyé* an official paper or document showing the personality of Ottoman subjects.

١٠٥ تعليم Exercise 105. ص ٣٠٧ p. 307.

1. Muhammedanism as well as Christianity believes in the unity of God. 2. If the heat of the sun is excessive I always take an umbrella. 3. Béyzavee (or Béydavee) is one of the distinguished commentators on the Qoran († 1333). 4. Spiritual things are permanent, but the corporeal (or material) things are temporal. 5. The church of the Christians is here, but that of the Jews is in the street yonder. 6. The Muhammedans have five appointed hours of worship (*i. e.* dawn, noon, midday between noon and sunset = *ikindi*, sunset and nightfall). 7. I am paying 400 piastres a month for rent of a room in the Custom-House and for pasture-tax. 8. In the past nineteenth century many nations have passed through the dry wilderness of savagery and entered into the flowery fields of civilisation. 9. There are very many truths in the material, moral and spiritual worlds. 10. (I hear that) the admission fee to the theatre is one quarter of a méjidiyé, pay it and buy a ticket for me. 11. The Municipality Council is

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[1] Correct the طبع in the text as طبيع.

working for the cleanliness of the city with great ardour. 12. I have read in the paper Arousyag-Pontosee (Venus of Pontus) many things relating to religious, scientific, political, household and mercantile subjects.

ترجمه ١٠٦ Translation 106. ص ٣٠٧ p. 307.

١ عهد عتيق عبرانى وَ كلدانى لسانلرنده عهد جديد ايسه لسان يونانيده تحرير اولونمشدر[1] (ياخود محرر در[2]) . ٢ ربانى دعايى ازبر (ياخود) از بردن بيليرميسيكز ؟ ٣ مأمورينك بجايشى[3] طرفينك حُسنِ رَضاسيله[4] اجرا اولونور. ٤ عيسَوِيون ' محمديون وَ موسَويون[5] وحدانيت خدايه ايمان ايدرلر. ٥ اوروپانك قوۀ جنوديه‌سى بهرسنه ازدياد بولمقده در. ٦ وارينى (ياخود) ثروتنى غائب ايده‌رك پريشانيته (ياخود) فقر و ضرورته دوچار اولدى. ٧ حريت بر ملتك روحيدر. ٨ جمعيتِ رُسوميه ارضيه‌نك مقدارينى آرتيرمشدر (ياخود) تزييد ايتمشدر. ٩ معاهدات دوليه حقنده بر مقاله تحرير ايله‌دم. ١٠ كُرّه‌مك (ياخود) ديويديك شكلى بيضى (ياخود) يومورطه شكلنده در. ١١ اللى برنجى الهى‌يى ترنم ايده‌لم.

1. *tahreer olounmaq* to be written. 2. *mouharrér* written. 3. p. *béjayish* exchange of office. 4. *hûsnû riza* consent. 5. *mouséviyoun* (*Mousa* Moses).

تعليم قرائت Reading Exercise. (٢٤)

Columbus' Egg (a) *Colombosouñ Youmourtasî.*

It is well known that Christopher Columbus, who discovered America, after his discovery of America and return home, was sitting at the banqueting table of king Ferdinand, who conquered the Moors in Spain (Andalusia). One of those who were present, a prince of Spain, envying the honours with which Columbus had been rewarded for the discovery of the New World, said: "Since this continent existed on the face of the earth, it would have been discovered some day or other, even if you had not lived." By this speech he intended to belittle the famous exploit of Columbus:

Christopher Columbus answered: "No, your Highness[1], only that person can discover who is able to make an egg stand on its smaller end." *Ebûz Ziya.*

[1] *préns hazrétléri* Your Highness (§ 678).

٤٥ درس Lesson 45.

The Arabic Infinitive.

مصدر مجرد *Masdarî Mûjérréd* Primitive Infinitive.

مصدر مزيد فيه *Masdarî Mézeedûn feehi* Derivative Infinitive.

مصدر ثلاثئ مجرد *Masdarî Sûlasiyi Mûjérréd* Prim. Triliteral Infin.

مصدر رباعئ مجرد *Masdarî Rûbayiyi Mûjérréd* Prim. Quadril. Inf.

مصدر ثلاثئ مزيد فيه *Masdarî Sûlasiyi Mézeedûn feehi* Derivative Tril. Inf.

مصدر رباعئ مزيد فيه *Masdarî Rûbayiyi Mézeedûn feehi* Deriv. Quadril. Inf.

حروف زائده *Houroufou Zayidé* Servile Letters.

١٠٧ تعليم Exercise 107. ص ٣١٦ p. 316.

	Infinitives مصدرلر		Measures وزنلر		Root مادّه	Meaning of the Infinitives.
١	نَقْل	*naql*	فَقْل	*faql*	√نقل	Telling
	حُبّ	*houbb*	فُقْل	*fouql*	√حبب	Love
	دِيَار	*diyar*	فِقَال	*fiqal*	√دير	World
	حُضُور	*houzour*	فُقُول	*fouqoul*	√حضر	Presence
	وَجْه	*véjh*	فَقْل	*faql*	√وجه	Face
	كَمَال	*kémal*	فَقَال	*féqal*	√كمل	Glory
	جِوَار	*jivar*	فِقَال	*fiqal*	√جور	Around
٢	مِلَّتْ	*millét*	فِقْلَتْ	*fîqlét*	√ملل	Nation
	حَقِيقَتْ	*haqiqat*	فَقِيلَتْ	*faqilét*	√حقق	Truth
	خَلَاص	*khélas*	فَقَال	*féqal*	√خلص	Redemption
	لِسَان	*lisan*	فِقَال	*fiqal*	√لسن	Language
٣	نَصِيحَتْ	*nasihat*	فَقِيلَتْ	*faqilét*	√نصح	Advice

Infinitives مصدرلر		Measures وزنلر		Root مادّه	Meaning of the Infinitives.
زَوْج	*zévj*	فَقْل	*faql*	√زَوَجَ	Husband
تُرْك	*tûrk*	فُقْل	*fouql*	√تَرَكَ	Turk
نَغْمَه	*naghmé*	فَقْلَتْ	*faqlét*	√نَغَمَ	Song
نَبْعَان	*nébعan*	فَقْلَان	*faqlan*	√نَبَعَ	Flowing
طَرَفْ	*taraf*	فَقَلْ	*faqal*	√طَرَفَ	Side
فَوْت	*févt*	فَقْل	*faql*	√فَوَتَ	Dying
رَسُول	*résoul*	فَقُول	*faqoul*	√رَسَلَ	Apostle
آخِرَتْ	*akhrét*	فَقْلَتْ	*faqlét*	√آخَرَ	Next world
دُنْيا	*dûnya*	فُقْلَى	*fouqla*	√دَنَى	World
نَبَات	*nébat*	فَقَال	*faqal*	√نَبَتَ	Plant
بَيْضَه	*béyza*	فَقْلَتْ	*faqlét*	√بَيَضَ	Egg
عَلَامَتْ	*عalamét*	فَقَالَتْ	*féqalét*	√عَلَمَ	Sign
وَحْدَتْ	*vahdét*	فَقْلَتْ	*faqlét*	√وَحَدَ	Unity
جَنَّتْ	*jénnét*	فَقْلَتْ	*faqlét*	√جَنَنَ	Heaven
قَلْب	*qalb*	فَقْل	*faql*	√قَلَبَ	Heart
جِسْم	*jîsm*	فِقْل	*fîql*	√جَسَمَ	Body
سَفِينَه	*séfîné*	فَقِيلَه	*faqîlét*	√سَفَنَ	Ship
فِقْرَه	*fîqra*	فِقْلَتْ	*fîqlét*	√فَقَرَ	Section
سَمَاء	*séma*	فَقَال	*féqal*	√سَمَى	Sky
سُلْطَان	*soultan*	فُقْلَان	*fouqlan*	√سَلَطَ	King
رَبّ	*rébb, rabb*	فَقْل	*faql*	√رَبَبَ	Lord

Infinitives مصدرلر		Measures وزنلر		Root مادّه	Meaning of the Infinitives.
۷ وَسْوَسَهْ					
قُوَّتْ	*gouvvét*	فُقْلَتْ	*fouqlét*	√قوو	Strength
حَمْدْ	*hamd*	فَقْل	*faql*	√حمد	Praising
بُكَاء	*bûkiâ*	فُقَال	*fouqal*	√بكى	Weeping
۷ وَسْوَسَهْ	*vésrésé*	فَقْلَلَهْ	*faqlélé*	√وسوس	Anxiety
زِيَادَهْ	*zîyadé*	فِقَالَتْ	*fiqalét*	√زيد	More
اِنْسَان	*insan*	فِقْلَان	*fîqlan*	√انس	Man
شُكْرَان	*shûkran*	فُقْلَان	*fouqlan*	√شكر	Thanks
اِلَهْ	*ilah*	فِقَلْ	*fiqal*	√أله	god

تعليم قرائت **Reading Exercise.** (٢٦)

Psalm 84.

1. Pleasant are Thy courts above,
In the land of light and love;
Pleasant are Thy courts below,
In this land of sin and woe.
O my spirit longs and faints
For the converse of Thy saints,
In the brightness of Thy face,
King of glory, God of grace.

2. Happy birds that sing and fly
Round Thy altars, O Most High
Happier souls that find a rest
In our heavenly Father's breast!
Like the wandering dove, that found
No repose on earth around,
They can to their ark repair,
And enjoy it ever there.

3. Happy souls! their praises flow
Even in this vale of woe;
Waters in the desert rise,
Manna feeds them from the skies:
On they go from strength to strength,
Till they reach Thy throne at length,

At Thy feet adoring fall,
Who hast led them safe through all.

4. Lord, be mine this prize to win.
Guide me through this world of sin:
Keep me by Thy saving grace;
Give me at Thy side a place;
Sun and shield alike Thou art;
Guide and guard my erring heart!
Grace and glory flow from Thee;
Shower, O shower them, Lord, on me.

Henry Francis Lyte.

درس ٤٦ Lesson 46.

Nouns derived from Primitive Triliteral Verbs.

مصدر ميمى	*Masdarî Mimi*	Noun with Mim.
اسم مكان	*Ismi Mékîân*	Noun of Location.
اسم آلت	*Ismi Alét*	Noun of Instrument.
اسم زمان	*Ismi Zéman*	Noun of Time.

تعليم ١٠٨ Exercise 108. ص ٣١٩ p. 319.

مَذْهَبْ 1، مَحْمَدَتْ 2، مَسْعَدَتْ 3، مَنْفَعَتْ 4، مَقْدِرَتْ 5، مَفْسَدَتْ 6،
مَغْفِرَتْ 7، مَوْلِدْ 8، مَعْرِفَتْ 9، (homily) مَوْعِظَه 10.

1. ***mézhéb*** Denomination. 2. ***mahmédét*** Praise. 3. ***més'édét*** Happiness. 4. ***ménfa'at*** Benefit. 5. ***maqdérét*** Strength. 6. ***méfsédét*** Sedition. 7. ***maghférét*** Forgiveness. 8. ***mévlid*** Birth. 9. ***ma'rifét*** Skill. 10. ***mév'izé*** Sermon.

تعليم ١٠٩ Exercise 109. ص ٣٢٠ p. 320.

مَرْعَىٰ 1، مَرْكَبْ 2، مَدْخَلْ 3، مَخْرَجْ 4، مَسْكَنْ 5، مَنْظَرَه 6.
مَدْرَسَه، مَمْلَحَه 7، مَقْبَرَه 8، مَحْفَظَه 9، مَزْبَلَه 10، مَحْكَمَه 11، مَوْضِعْ 12،

1. ***mér'a*** Pasture. 2. ***mérkéb*** Donkey. 3. ***médkhél*** Entrance. 4. ***makhréj*** Outlet. 5. ***méskén*** Dwelling. 6. ***ménzaré*** View. ***médrésé*** Seminary. 7. ***mémléha*** Salt pit. 8. ***maqbéré*** Cemetery. 9. ***mahfaza*** Envelope. 10. ***mézbélé*** Dung-hill. 11. ***méhkémé*** Court-house. 12. ***mévzi'*** Situation.

مَطلِع 13 ، مَسقَط 14 ، مَسجِد 15 ، مَنزِل 16 ، مَوقِع 17 ، مَجلِس 18 : قَصّ =
مِقَصّ 19 ، نُور = مِنارَه 20 ، وِلادَت = مِيلاد 21 .

13. *matli'* Arising. 14. *masqît* A place where a thing falls. 15. *mésjid* Mosque. 16. *ménzil* Haulting-place; a house. 17. *mévqi'* Locality, position. 18. *méjlis* Meeting. 19. *maqass* Scissors. 20. *minaré* Light-house. 21. *meelad* Birth-day.

۱۱۰ تعليم **Exercise 110.** ۳۲۱ ص p. 321.

Atalar Sëözü Ancestors' Sayings.

1. Kind words draw the serpent out of its hole, (while) unkind words drive a man out of his religion (he gets furious). 2. They said to the blindman that candles had got very high in price; he said: "I do not care a bit." 3. Gold is tested in fire, men in affliction. 4. Believe your own eyes rather than another's words. 5. Until one has passed the bridge one should say 'father' to the devil. 6. They catch the ox by its horns and the man by his words. 7. No rose without a thorn: no friend without a fault. 8. Both spurious money and bad words are the owner's. 9. Don't be proud and say 'there is nobody equal to me,' (because) a contrary (*moukhalif*) wind will blow and winnow you like a threshing-floor. 10. If it is said that there is a wedding-feast in the sky, woman will look for a ladder to put up (*qourmaq*). 11. Sir, greatness is gained neither by age nor by wealth, but only by perfect character. 12. Whoso seeks a faultless friend remains friendless.

تعليم قرائت **Reading Exercise.** (۲۷)

Naghméyi Hayat A Psalm of Life.

1. Tell me not, in mournful numbers[1]
  Life is but an empty dream[2]!
For the soul is dead[3] that slumbers[4],
  And things are not what they seem.

2. Life is real[5]! Life is earnest[6]
  And the grave[7] is not its goal[8];
"Dust thou art, to dust returnest,"
  Was not spoken of the soul.

Words. 1. *élha'nî mahzounané: élhan* pl. of *lahn* song. *mahzounané* mournful, sad. 2. *rouya'yî vahee.* 3. *madoum* méfoul of عَدَم. 4. p. *khabidé olan* méfoul of خوابيدن (§ 548). 5. *jiddi* nisbé of جِد. 6. *yashayîjî* ياشاييجى. 7. *qabr.* 8. منزل مقصودى *ménzili maqsoudou.*

3. Not enjoyment, and not sorrow
   Is our destined end or way[9].

5. In the world's broad field of battle,
   In the bivouac of life[10],
   Be not like dumb[11], driven cattle!
   Be a hero in the strife.

6. Trust no future, howe'er pleasant;
   Let the dead past bury its dead:
   Act, — act in the living present[12]!
   Heart within, and God o'erhead[13].

7. Lives of great men[14] all remind us
   We can make our lives sublime[15],
   And, departing, leave behind us
   Footprints on the sands of time;

8. Footprints, that perhaps another,
   Sailing o'er life's solemn main,
   A forlorn and shipwrecked brother,
   Seeing, shall take heart again.

9. Let us, then, be up and doing,
   With a heart for any fate;
   Still achieving, still pursuing[16],
   Learn to labour and to wait. *Longfellow.*

9. *Séfa vé jéfa maqsé'di hayatî téshkil édéméz.* 10. *hayatîñ mouvaqqat* (temporary) *ordougîahînda* (camp). 11. *ghay'rî natîq* (625 [10]). 12. *zindé olan zéma'nî haldé yasha!* 13. *Jéna'bî Haqq isé bashîñ oujounda dîr.* 14. *zéva'tî kiramîñ hayatî.* 15. *jélil vé jémil* noble and sublime (698) *ol véjh'lé* in that manner; *imtisal ét."* to follow, imitate. 16. *dayima bitirérék dayima bashlayaraq.*

درس ٤٧ Lesson 47.

Arabic Participles.

1. اسم فاعل *Ismi Fayil* Subjective Participle.

تعليم ١١١ Exercise 111. ص ٣٢٤ p. 324.

شَاهِدْ[1] ، جَاهِلْ[2] ، بَارِدْ[3] ، نَاظِرْ[4] ، حَامِى[5] ، جَارِى[6] ، وَاصِلْ[7] ،

1. *shahid* witness. 2. *jahil* ignorant. 3. *barid* cold. 4. *nazîr* director. 5. *hamee* patron. 6. *jaree* flowing. 7. *vasîl* arriving.

راغب 8، سالم 9، عالم 10، لازم 11، بانى 12، غازى 13، لايق 14، مائل 15،
قائل 16، عالى 17، واعظ 18، جانى 19، كاهن (كهانت) 20.

8. ***raghib*** desirous. 9. ***salim*** safe. 10. ***عalim*** wise. 11. ***lazîm*** necessary. 12. ***banee*** builder. 13. ***ghazee*** champion. 14. ***layîq*** worthy. 15. ***mayil*** inclined. 16. ***qayil*** willing. 17. ***عalee*** high. 18. ***vayiz*** preacher. 19. ***janee*** criminal. 20. ***kiâhin*** priest.

2. اسم مفعول *Ismi Méfoul* Objective Participle.

١١٢ تعليم Exercise 112. ٣٢٥ ص p. 325.

منقول 1، معلوم 2، مشهود 3، مجهول 4، مرغوب 5، مجروح 6،
مردود 7، مبعوث 8، مسرور 9، مقبول 10، ممنوع 11، ممنون 12، مرضى 13،
مخفى 14، ممهور 15، مهدى 16، مهيب 17، مخوف 18، منهى 19.

1. ***ménqoul*** told. 2. ***ma'loum*** known. 3. ***mésh'houd*** witnessed to. 4. ***méjhoul*** unknown. 5. ***mérghoub*** desirable. 6. ***méjrouh*** wounded. 7. ***mérdoud*** rejected. 8. ***mébعous*** delegate. 9. ***mésrour*** joyful. 10. ***maqboul*** acceptable. 11. ***mémnouع*** forbidden. 12. ***mémnoun*** thankful. 13. ***mérzee*** pleased. 14. ***makhfee*** secret. 15. ***mémhour*** sealed. 16. ***méhdee*** rightly guided; Mahdi. 17. ***méheeb*** awful. 18. ***makhouf*** dreadful. 19. ***ménhi*** forbidden.

3. صفت مشبهه Adjective of Quality.

١١٣ تعليم Exercise 113. ٣٢٦ ص p. 326.

A. (فعيل) مسيح 1، سهيل 2، عظيم 3، لذيذ 4، صغير 5، نجيب 6،
قريب 7، جميل 8، كبير 9، صحيح 10، شريف 11، لطيف 12، كريم 13،
قديم 14

A. 1. ***méseeh*** Anointed. 2. ***séheel*** easy. 3. ***'azeem*** great. 4. ***lézeez*** delicious. 5. ***saghîr*** young. 6. ***néjeeb*** noble. 7. ***qareeb*** near. 8. ***jémeel*** beautiful. 9. ***kébeer*** great. 10. ***saheeh*** true. 11. ***shéreef*** holy. 12. ***lateef*** kind. 13. ***kéreem*** kind. 14. ***qadeem*** old.

B. (فعول) عجول 1، رسول 2، جسور 3، عجوز 4، غيور 5.

B. 1. ***عajoul*** hasty. 2. ***résoul*** apostle. 3. ***jésour*** brave. 4. ***عajouz*** weak. 5. ***ghayour*** diligent.

4. Adjective of Colour and Defect.

أَحْمَرْ = حَمْرَا ، أَبْيَضْ = بَيْضَا ، أَعْمَا = عَمْيَا ، أَسْوَدْ = سَوْدَا
= أَسْمَرْ ، (bile, gall) صفرا = أَصْفَرْ ، أَحْمَقْ = حَمْقَا ، (melancholy)
سَمْرَا.

5. اسم تفضيل Noun of Superiority.

تعليم ١١٤ Exercise 114. ص ٣٢٧ p. 327.

أَقْصَا = قُصْوَا[a] ، أَفْضَلْ = فُضْلَى[1] ، أَلْزَمْ = لُزْمَى[2] ، أَجْهَل =
جُهْلَى[3] ، أَرْحَمْ = رُحْمَى[4] ، أَشْهَرْ = شُهْرَى[5] ، أَحْسَنْ = حُسْنَى[6] ، أَعْظَمْ
= عُظْمَى[7] ، أَعْلَا = عُلْيَا[8] ، أَوْسَطْ = وُسْطَى[9] ، أَسْفَلْ = سُفْلَى[10] ، أَقْدَمْ
= قُدْمَى[11] ، أَسْلَمْ = سُلْمَى[12] ، أَصْحَحْ[13]* ، أَسْبَقْ[14].

a. *aqsa, qousva* farthest. 1. *éfzal, fouzla* very superior. 2. *élzém, louzma* indispensable. 3. *éjhél, jûhla* very ignorant. 4. *érhém, rouhma* most merciful. 5. *ésh-hér, shûhra* very famous. 6. *éhsen, hûsna* better, best. 7. *éعazém, 'ouzma* greater. 8. *aعla, 'ûlya* excellent. 9. *évsat, vousta* middle. 10. *ésfél, sûfla* inferior. 11. *aqdém, qoudma* former. 12. *éslém, sûlma* most safe. 13. *éshah* (*ésahh'*) true, most sound. 14. *ésbaq* very anterior.

6. مبالغهٔ فاعل The Noun of Excess.

تعليم ١١٥ Exercise 115. ص ٣٢٨ p. 328.

حَمَّال[1] ، فَلَّاح[2] ، غَفَّار[3] ، سَيَّاح[4] ، عَطَّار[5] ، بَزَّاز[6] ، صَرَّاف[7] ، صَرَّاف[7a] ،
خَلَّاق[8] ، جَبَّار[9] ، مَدَّاح[10] ، دَلَّاك[11] ، صَيَّاد[12] ، مَنَّان[13] ، شَمَّاس[14] ،
رَسَّام[15].

1. *hammal* porter. 2. *fellah* villager. 3. *ghaffar* the most merciful. 4. *séyyah* traveller. 5. *'attar* perfumer. 6. *bézzaz* linen-draper. 7. *sarraf* money-changer. 7a. *sarraf* banker. 8. *khallaq* creator. 9. *jébbar* tyrant. 10. *méddah* joker. 11. *déllak* shampooer. 12. *sayyad* hunter. 13. *ménnan* All-Bounteous. 14. *shémmas* deacon. 15. *réssam* painter.

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* The correct form is أَصَحّ; see Exercise 152 in the Key.

١١٦ تعليم Exercise 116. ٣٢٩ ص p. 329.

1. كَتَبَ = فَعَلَ to write: Fayil كاتب *kiatib* clerk: Dual كاتِبَيْن *kiatibéyn* two clerks, كاتبين *kiatibeen* clerks. 2. Méfoul مكتوب *méktoub* letter: Fem. pl. مكتوبات *méktoubat,* Dual مكتوبين *mék-toubéyn* two letters. 3. سِرْقَة *sîrqat* = فِعْلَة theft: Fayil سارق *sariq* thief: Dual سارقين *sariqéyn* two thieves, Masc. pl. سارقين، سارقون *sariqeen, sariqoun* thieves; Méfoul مَسْرُوق *mésrouq* stolen, F. pl. مَسْرُوقات *mésrouqat* stolen things. 4. امر *émr* command, order: Fayil آمر *amir* a superior officer: Masc. pl. آمرون *amiroun.* Méfoul مأمور *mé-mour* (subordinate) officer: Adj. Qual. امير *émeer* commander; ruler. Dual اميران *émeeran* two commanders. 5. عِلم *'ilm* = فعْل wisdom: Fayil عالم *'alim* wise, Masc. pl. عالمين *'alimeen* wisemen; Méfoul معلوم *ma'loum, ma'lum* known: Fem. pl. معلومات *ma'lûmat* knowledge, N. of Sup. أَعْلَم *e-a'lém* wiser, Ad. Qual. عليم *aleem* Omniscient, N. of Ex. عَلَّام *allam* Omniscient. 6. جهل *jéhl* ignorance = فَعْل: Fayil جاهل *jahil* ignorant, Méfoul مجهول *méjhoul* unknown; passive (verb), Fem. pl. مجهولات *méjhoulat* unknown matters. 7. p. مُهُر *mûhûr* seal, Méfoul ممهور *mémhour* sealed. 8. مَسْح *mésh* to anoint: Ad. Qual. مسيح *méseeh* Christ, the Anointed. 9. رسالت *résalét* mission = فَعَالَت: Ad. Qual. رسول *résoul* apostle (of our Lord), prophet (Muhammed), Mas. pl. رسولين *résouleen* apostles, prophets; Méfoul مرسول *mérsoul* sent, Fem. pl. مرسولات *mérsoulat* goods sent. 10. عجز *ajz* inability: Fayil عاجز *ajiz* unable, Ad. Qual. Fem. عجوزه *ajouzé, ajouza* old woman; hag. 11. صغر *saghar* smallness: N. of Sup. اصغر *ésghér* smaller, Dual اصغرين *éskhéreen* two smaller ones. عطر *îtîr* rose-geranium, N. of Ex.: عَطَّار *attar* perfumer: Masc. pl. عطّارين *attareen* perfumers.

12. جمع *jém* collecting: Fayil جامع *jami* mosque, Méfoul مجموع *méjmou'* assembled; the whole, Abstract noun by the addition of *hé* ه مجموعه *méjmou'a* collection (§ 582): Fem. pl. مجموعات *méjmou'at* collections. 13. مدح *médh'*, مِدْحَتْ *midhat* = فَعْل ، فَعْلَتْ praising; any laudable act: Fayil مادح *madih'* eulogist, Méfoul مَمْدُوح *mémdouh'* praiseworthy, N. of Ex.: مَدّاح *méddah'* joker. 14. حمرا ، سودا ، صفرا *hamra* red, *sévda* black; melancholy, *safra* the bile, the gall: are the adjectives of colour of حُمْرَتْ ، سَوَاد ، صُفْرَتْ p. 327. قدم *qîdém* priority: N. of Sup. Masc. أقْدَمْ *aqdém* former, prior (to this); وسط *vasat* the middle point: N. of Sup. Fem. وسطى *vousta* middle.

تعليم ۱۱۷ Exercise 117. ص ٣٢٩ p. 329.

1. To cut قطع *qat'*: One who cuts, sharp قاطع *qati*, cut مَقْطوع *maqtou'*. 2. To hear سمع *sém'*: hearer سامع *sami'* pl. سامعون *samiyoun* hearers: heard مسموع *mésmou* pl. مسموعات *mésmou'at* things heard. 3. To wound جرح *jérh'*: Fayil جارح *jarih* wounder, Masc. pl. جارحين *jariheen* wounders, Dual جارحَيْن *jarihéyn* two wounders, Méfoul مجروح *méjrouh* wounded: Masc. pl. مجروحين *méjrouheen* wounded ones. 4. Wisdom علم *'ilm* = فِعْل; Fayil عالم *'alim* wise, Dual عالِمَين *aliméyn* two wisemen, Masc. pl. عالِمين *'alimeen* wise people; Méfoul معلوم *ma'lûm, maloum*, Fem. pl. معلومات *maloumat*, Turk. pl. معلوماتلر *malûmatlar* N. of Sup. اعلم *é-a'lém* wiser. 5. To sit جلوس *jûlous* = فُعُول: N. of Location مجلس *méjlis* council. 6. To judge حكم *hûkm*: Fayil حاكم *hakim* judge, Masc. pl. حاكمين *hakimeen*, N. of Loc. محكمه *mah'kémé, méh'kémé* court, Méfoul محكوم *mah'kûm* condemned: Masc. pl. محكومين *mah'kûmeen* condemned people. 7. Greatness عظمت *azamét:*

Ad. Qual. عظیم *azeem* great, N. of Sup. اعظم *é-'azém, a'zam* greater, greatest. 8. To create خلق *khalq:* Fayil خالق *khaliq,* N. of Ex.: خلاق *khallaq* Creator. 9. To cook طبخ *tabkh:* N. of Loc. مطبخ *matbakh* kitchen; Fayil طابخ *tabikh,* N. of Excess طباخ *tab'bakh* cook, Tur. آشجی *ashji.* 10. Ignorance جهالت ' جهل *jéhalét, jéhl:* Fayil جاهل *jahil* ignorant, Masc. pl. جاهلین *jahilin* ignorant persons: Méfoul مجهول *méjhoul* unknown: Fem. pl. مجهولات *méjhoulat* unknown things. N. of Sup. اجهل = افعل *éjhél* very ignorant. 11. To anoint مسح *mésh':* Ad. Qual. مسیح *Méseeh'* Messiah.

١١٨ تعلیم Exercise 118. ٣٢٩ ص p. 329.

1. God Most High is the Greatest, the Most merciful, the Forgiver and the Omniscient One. 2. The Creator of this world and of all things (*mévjoudat*) and creatures in the world is Almighty God. 3. Have you any command concerning the letter which the clerk has to write? 4. Yes, after having written the letter let him take it and deliver with his own hand to the postmaster. 5. How is the current of the river? — It is very violent. 6. "To carry stones with wiseman is better than to go to a banquet with an ignorant (*jahil*) man." 7. Our ancestors have said that one who knows his ignorance is not ignorant, he is wise: but a wise man who does not know his ignorance is not wise but ignorant. 8. "Do not be too low (humble) for people will trample upon you, nor too high (pound) for people will hang you." 9. The best and most famous apples come from Amassia, a city in Asia Minor. 10. Japan is in the Farthest East (*aqsa'yi sharq*).

١١٩ ترجمه Translation 119. ٣٣٠ ص p. 330.

١ نه یاپییورسیکز ؟ مخدوم عالیکزه بر مکتوب تحریر ایدییورم. ٢ قدمانك[1] روایتنه نظراً بو کوپری (یاخود جسر) روماللر طرفندن بناء و إنشاء اولوندی . عجبا صحیح میدر ؟ ٣ خیر افندم ! صحیح

[1] The irregular pl. of قدیم *qadeem* is *qoudéma* (§ 645 a).

(معلوم) دكل، مجهولدر. ٤ مَخفيده سويله‌دكلريكز (ياخود) هرنه‌كه
مَخفيده تَكَلُّم ايله‌ديكز ايسه، بوتون عالمه شايع[1] اوله‌جقدر. ٥ رسول
حضرتلرى مُمنون وَ مسرور اوليكز ديو بويورمشور. ٦ مُرَخَّصلر
(ياخود) مبعوثلر قرال طرفندن قبول اولوغاديلر. ٧ حقّ تعالى حضرتلرى
كافهٔ مَخلوقاته رَؤُف وَ صبور در. ٨ بوعالمده موجود اولان كافهٔ مَخلوقاتى
خلّاق تعالى حضرتلرى خلق ايله‌مشدر. ٩ اعما حريف پك احمق ايدى.
١٠ مـ. قوم جسور بر آدم ايسه‌ده حَسُود در. ١١ ساعتك رقّاصى مكسور
در (قيريلمشدر)

تعليم قرائت Reading Exercise. (٢٨)

A Litany of Praise to God.

1. God is gracious, merciful (and) omniscent;
God the Most High is the giver of life;
Each of His loving kindnesses how gracious and excellent it is!
He has been merciful (to us) another year.
    Let us know this (to be) a great kindness to us,
    Let us say that His kindness is sufficient for us.
    Let us thank His All-Glorious name.
    Let our lives be sacrificed to His love.

2. He is All-Glorious, All-Gracious, His kindness abundant.
The All-Compassionate has turned the desert into a meadow.
He is the creator of the universe, He is the remedy of affliction
Again He has been patient another year.
    The King is holy, great and light
    He only is all-powerful (Owner of limitless might).
    While we were walking in wrong way
    He waited for us patiently another year.

3. He is omnipresent, All-Seeing and always present,
The All-Bounteous has kept his people free from evil.
While all mankind were worthy of condemnation
He has spared us for another year. *Rev. Avédis Constantian.*

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[1] شايع *shayî* is the Fayil of شيوع *shouyou.*

درس ٤٨ Lesson 48.

The Derivative Triliteral Infinitives of Arabic.

Notes: 1. All the nine measures of the Derivative Triliteral Infinitives are called باب *bab:* as افقال بابى ، تفقيل بابى *Tefqil babî, Ifqal babî* and not افقال وزنى ، تفقيل وزنى *Téfqil vézni, Ifqal vézni.* وزن is proper to the Primitive Triliteral Infinitives and Participles: as فاقل وزنى ، فقلت وزنى *Faqlét vézni, Faqil vézni.*

2. The most important classes of noun that form their plurals regularly are the Nine Derivative Infinitives, which form their plural according to the rule of Reg. Fem. pl. (ـات ***-at*** §§ 578, 647); as: ادخالات ، تشكيلات ***téshkilat, idkhalat*** etc.

3. All these Derivative Infinitives are used in Turkish as verbal nouns with the Auxilliary verbs قيلمق ، ايلمك ، ايتمك (§§ 272, 274 and 275).

4. The plural of some of the Infinitives of the measure تفقيل *Téfqeel* is made irregularly (§ 648).

تعليم ١٢٠ Exercise 120. ص ٣٣٣ p. 333.

II. تفعيل = تَفْقِيل ***Téfqeel*** (Transitive).

تَنْوِير[a] ، تَبْلِيغ[1] تَرْفِيق[2] ، تَقْلِيل[3] ، تَخْطِيه[4] ، تَبْرِيد[5] ، تَبْعِيد[6] ، تَسْكِين[7] ، تَحْرِيك[8] ، تَشْرِيف[9] ، تَوْصِيه[10] ، تَخْفِيف[11] ، تَصْدِيق[12] ، تَبْيِيض[13] ، تَكْدِير[14] ، تَحْوِيل[14a] ، تَزْيِين[15] ، تَرْبِيه[16] ، تَسْلِيه[17] ، تَجْدِيد[18] ، تَبْرِيك[18a] ، تَبْشِير[19] ، تَحْمِيد (حَمْد)[20].

a. ***ténveer*** to illuminate. 1. ***tébleegh*** to communicate. 2. ***térfeeq*** to send as companion. 3. ***taqleel*** to reduce. 4. ***takhtiyé*** to cause to fail. 5. ***tébreed*** to make cold. 6. ***tébʿeed*** to remove. ***téskeen*** to calm. 8. ***tahreek*** to excite. 9. ***téshreef*** to honour. 10. ***tavsiyé*** to recommend. 11. ***takhfeef*** to lighten. 12. ***tasdeeq*** to affirm. 13. ***tébyeez*** to copy fairly. 14. ***tékdeer*** to scold. 14a. ***tahveel*** to change. 15. ***tézyeen*** to adorn. 16. ***térbiyé*** to educate. 17. ***tésliyé*** to comfort. 18. ***téjdeed*** to renew. 18a. ***tebreek*** to congratulate. 19. ***tébsheer*** to evangelize. 20. ***tahmeed*** to praise.

تعلیم ۱۲۱ **Exercise 121.** ص ۳۳۴ p. 334.

III. مُفاعَلَه = مُفاقَلَه *Mûfaqalé* (Reciprocal).

مُبادَلَه[a]، مُقایَسَه[1]، مُعاهَدَه[2]، مُخاصَمَه[3]، مُفارَقَت[4]، مُعارَفَه[5]،
مُزایَدَه[6]، مُکالَمَه[7]، مُنازَعَه[8]، مُحافَظَه[9]، مُبایَعَه[10]، مُتارَکَه[11]،
مُحاکَمَه[12]، مُجاهَدَه[13]، مُحارَبَه[13a]، مُشارَکَت[14].

a. ***mûbadélé*** to exchange. 1. ***mouqayésé*** to compare. 2. ***mouʿahédé*** treaty. 3. ***moukhasémé*** contention. 4. ***mûfaraqat*** departure. 5. ***mou'aréfé*** acquaintance. 6. ***mûzayédé*** auction. 7. ***mûkiâlémé*** conversation. 8. ***mûnazaʿa*** quarrelling. 9. ***mouhafaza*** protection. 10. ***mûbayaʿa*** to buy. 11. ***mûtaréké*** armistice. 12. ***mûhakémé*** lawsuit. 13. ***mûjahédé*** endeavour. 13a. ***mouharébé*** war. 14. ***mûsharékét*** partnership.

تعلیم ۱۲۲ **Excrcise 122.** ص ۳۳۵ p. 335.

IV. اِفعال = اِفقال *Ifqal* (Transitive).

اِنارَه[a]، اِبلاغ[1]، اِصدار[2]، اِسقاط[3]، اِضلال[4]، اِشغال[5]، اِعمار[6]،
اِظهار[7]، اِفاضه[8]، اِزالَه[9]، اِمالَه[10]، اِدانَه[11]، اِطالَه[12]، اِدارَه[13]،
اِیضاح[14]، اِیجاد[15]، اِیراد[16]، اِعزام[17]، اِعدام[18]، اِفادَه[19]، اِتمام[20]،
اِحراق[21]، اِخراج[21a]، اعاده[22].

a. ***inaré*** to illuminate. 1. ***iblagh*** reaching. 2. ***isdar*** to issue. 3. ***isqat*** to throw down. 4. ***izlal*** to lead astray. 5. ***ish-ghal*** to occupy. 6. ***iʿmar*** to improve. 7. ***iz'har*** to show. 8. ***ifazé*** to pour out. 9. ***izalé*** to remove. 10. ***imalé*** to incline. 11. ***idané*** to lend money. 12. ***italé*** to lengthen. 13. ***idaré*** to manage. 14. ***iyzah*** to explain. 15. ***iyjad*** to invent. 16. ***iyrad*** to put forward. 17. ***iʿzam*** to send. 18. ***iʿdam*** to murder. 19. ***ifadé*** to explain to. 20. ***itmam*** to finish. 21. ***ihraq*** to burn. 21a. ***ikhraj*** to push out. 22, ***iyadé*** to return.

١٢٣ تعليم **Exercise 123.** ٣٣٥ ص p. 335.

V. تَفَعُّلْ = تَفَعُّلْ *Téfaqqoul* (Intransitive).

تَنَوُّر a، تَكَثُّر 1، تَكَبُّر 2، تَحَمُّل 3، تَشَكُّل 4، تَبَدُّل 5، تَمَلُّك 6،
تَقَرُّر 7، تَنَصُّر 8، تَأَدُّب 9، تَزَوُّج 10، تَدَرُّس 11، تَأَسُّف 12، تَعَدّی 13،
تَكَلُّم 14، تَأَلُّف 15، تَسَلّی 16، تَأَهُّل 17، تَجَمُّع 18، تَذَكُّر 19، تَشَكُّر 20،
تَشَكّی 20a، تَمَنّی 21.

a. *ténév'vûr* to become luminous. 1. *tékés'sûr* to be increased. 2. *tékéb'bûr* to be proud. 3. *téham'mûl* to be patient. 4. *teshék'-kûl* conformation. 5. *tébéd'dûl* change. 6. *téméľlûk* to take possession. 7. *téqar'rûr* to be stationary. 8. *ténas'sour* to become Christian. 9. *té-éd'dûb* to be polite. 10. *tézévvûj* to marry. 11. *tédér'rûs* to learn. 12. *tê-és'sûf* to regret. 13. *téεad'di* to persecute. 14. *tékéľlûm* to speak. 15. *té-éľlûf* to compile. 16. *tésélli* to comfort. 17. *té-éh'hûl* to marry. 18. *téjémmûε* to meet together. 19. *tézékkûr* to consult. 20. *téshékkûr* to thank. 20a. *téshék'ki* to complain. 21. *téménni* to ask favour.

١٢٤ تعليم **Exercise 124.** ٣٣٦ ص p. 336.

1. The Ten thousand having crossed the icy and snowy mountains and flowery fields of Ararat, when they reached Trebizond cried out 'The Sea, the Sea', and expressed great joy. 2. The teacher delivered a speech yesterday evening: he explained (*béyan ou iyzah étdi*) how and when the steam-engine was invented. 3. Mr. Cross (*Khachér*) wrote his will (*vaseeyét*), and after signing it, he sent it for ratification to the Notary Public. 4. Have you paid your debt? — I have given a note (*tahveel*) to pay (my debt) within a month (*bir mah zarfînda* or *mûrourounda*). 5. The zeal of the young men is great (*kébeer*) but their experience is deficient. 6. What is 4 + 6 — 5 equal to? 4 + 6 is 10, 10 — 5 is equal to 5 (*zayid* plus, *naqîs* minus, *mûsavee* equal). 7. Have you prepared my passport? — Yes, sir, if you come to my office to-morrow you will get (receive) it. 8. Don't say that word, because instead of pacifying the anger of the master it increases it (*tahreek edér*). 9. He was so feeble that he was unable to utter even a word. 10. Teaching (*taleem*) confirms study (*téallûm*). 11. Criticism (*itiraz*) is easy but invention (*ibda'*) is difficult.

ترجمه ١٢٥ Translation 125. ص ٣٣٧ p. 337.

١ صبيانك[1] تعليم وتربيه‌سى غايت اهميتلى[2] برماده در. ٢ اوطه‌مى احبابمك[3] تصويرلرى (ياخود) تصاويرى[4] ايله تزيين ايله‌ديم. ٣ جمله‌مز دخى تبنّى يه (ياخود) جنابِ اللهه تبنّى يه دعوت اولونمشز. ٤ مرقوم ترقّى دكل تدنّى ايله‌يوردى. ٥ مومى اليه حقنده هيچ بر اشتكام يوقدر. ٦ چين و ماچين (ياخود) چين اهاليسنك اكثريسى تنصّر ايله‌مشدر. ٧ درسمزه ايكى صحيفه دها عِلاوه اولونمشدر. ٨ اعدانك[5] (ياخود) خاصمك بالجمله[6] تَعَدّياتنه[7] تحمّل ايديكيز. ٩ خانه‌يى اوكا تملّك مرقوم دخى تمليك ايله‌دى. ١٠ چوجوغى تأسّف عظيم ايله (كدر عظيمله) تكدير ايله‌ديم. ١١ طالبك (ياخود طلبه‌نك) سؤالى حلّ ايتمكه اقتدارى يوغيدى. ١٢ نصرالدين افندى تعليم صُبيان دخى تعلّم ايدييوردى. ١٣ طُيور[8] هواده طَيران ايدييور. ١٤ سكا اعانه ايده‌جك آقچه‌م يوقدر. ١٥ سزى مدّتِ مديده انتظارده براقديغمه فوق العاده تأسّف ايده‌رم (اوزون مُدّت سزى بكلتديكمه تأسّف ايده‌رم).

1. pl. of صبى *sabee.* 2. *éhémmiyétli* important. 3. pl. of حبيب *habib.* 4. *tésaveer* pl. of *tasveer* (§ 648). 5. *ع‍ada* is pl. of *ع‍adou* enemy. 6. *biljûmlé.* 7. *téع‍addiyat* is pl. of *té'addi.* 8. *touyour.*

تعليم قرائت Reading Exercise. (٢٩)

دوستلق Friendship.

A true friend is more precious than all the treasures of the world, but he is very rare. One who thinks that he has many friends, has none, because not every friend is a friend. One who expresses friendship for everybody, cannot be a friend to any one. The older the friendship is, the stronger and firmer it is.

He who finds a virtuous and true friend, must know well that he has found a great treasure. A friend in the time of

affliction his friend's comforts him and diminishes his sorrows, and increases his joy in his joyful time.

One of the remarkable sayings of Voltaire is this: "The greatest joy that an honest man can ever feel comes from making his friends happy." The fundamental conditions of friendship are to show real sympathy and perfect fidelity (*kémalî émniyét*), sincerity of heart (or a sincere heart *khoulousou qalb*) and (*ilé*) love, faithfulness and loyalty (*véfakîarlîq*) to each other; and in the time of necessity to show (*ibraz*) self-denial to each other. *Prof. Naji.*

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٤٩ درس Lesson 49.

١٢٦ تعليم Exercise 126. ص ٣٤٠ p. 340.

VI. تفاعل = تقاقل *Téfaqoul* (Reciprocal).

تَنَاصُر ¹ ، تَنَاسُل ² ، تَتَابُع ³ ، تَصَادُم ⁴ ، تَبَاعُد ⁵ ، تَنَاسُخ ⁶ ، تَنَاقُض ⁷ .

1. ***ténasour*** mutual help. 2. ***ténasûl*** generation. 3. ***tétabû*ع** becoming consecutive. 4. ***tésadûm*** collision. 5. ***tébayûd*** to be distant. 6. ***ténasûkh*** transmigration of soul. 7. ***ténaqouz*** contradiction.

١٢٧ تعليم Exercise 127. ص ٣٤٠ p. 340.

VII. إنفعال = إنقعال *Infiqal* (Intr., Pas.).

إنْفِصَال ^a ، إنْقِلَاب ¹ ، إنْقِيَاد ² ، إنْدِفَاع ³ ، إنْقِبَاض ⁴ ، إنْصِبَاب ⁵ ،
إنْحِلَال ⁶ ، إنْكِسَار ⁷ ، إنْجِذَاب ⁸ ، إنْشِرَاح ⁹ ، إنْعِقَاد ¹⁰ ، إنْهِدَام ¹¹ ،
إنْهِزَام ¹² ، إنْعِكَاس ¹³ ، إنْحِصَار ¹⁴ ، إنْجِمَاد ^14a .

a. ***infisal*** removal. 1. ***inqîlab*** revolution. 2. ***inqîyad*** obedience. 3. ***indifa*ع** expelling. 4. ***inqîbaz*** constipation. 5. ***insîbab*** inundation. 6. ***inhilal*** solution. 7. ***inkisar*** to be broken. 8. ***injizab*** to be attracted. 9. ***inshirah'*** to be cheerful. 10. ***in*ع*iqad*** to be gathered. 11. ***inhidam*** demolition. 12. ***inhizam*** to be crushed. 13. ***in*ع*ikîas*** reflection. 14. ***inhisar*** restricting. 14a. ***injimad*** freezing.

۱۲۸ تعليم Exercise 128. ص ۳۴۲ p. 342.

VIII. اِفْتِعال = اِفْتِقال *Iftiqal* (Intr., Pass.).

اِتّحاد[a] ، اِرْتباط[1] ، اِختيار[2] ، اِنتشار[3] ، اِرتداد[4] ، اِنتظام[5] ،
اِعتقاد[6] ، اِمتحان[7] ، اِزدواج[8] ، اِزدياد[9] ، اِتّفاق[10] ، اِتّصال[11] ، اِرتحال[12] ،
اِختلال[13] ، اِحترام[14] ، اِحتياج[15] .

a. *ittihad* union*. 1. *irtibat* connexion. 2. *ikhtiyar* preference. 3. *intishar* publication. 4. *irtidad* apostacy. 5. *intizam* regularity. 6. *iʿtiqad* creed. 7. *imtihan* examination. 8. *izdivaj* marriage. 9. *izdiyad* growth. 10. *ittifaq* alliance. 11. *ittisal* union, connexion. 12. *irtihal* to travel (to die). 13. *ikhtilal* revolution. 14. *ihtiram* honouring. 15. *ihtiyaj* need.

IX. اِفْعِلال = اِفْقِلال *Ifqilal* (Colour).

اِحمرار[a] ، اِسوداد[b] ، اِحدباب[c] ، اِغبرار[d] .

a. *ihmirar* to become intensely red. b. *isvidad* to become intensely black. c. *ihdibab* to be hump-backed. d. *ighbirar* vexation.

۱۲۹ تعليم Exercise 129. ص ۳۴۳ p. 343.

X. اِسْتِفْعال = اِسْتِفْقال *Istifqal* (Demand).

اِستفهام[1] ، اِستيجار[2] ، اِسترداد[3] ، اِستعلام[4] ، اِستدامه[5] ،
اِستجواب[6] ، اِستخراج[7] ، اِستشاره[8] .

1. *istifham* interrogation. 2. *istijar* to rent. 3. *istirdad* to be restored. 4. *istiʿlam* to ask for knowledge. 5. *istidamé* perseverance. 6. *istijvab* to question. 7. *istikhraj* to extract. 8. *istisharé* to consult.

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* In verbal sense 'to be united, to be connected, to be preferred' etc.

The Quadriliteral Derivative Infinitives.

There is only one measure of Quadriliteral Derivative Infinitives used in Ottoman Turkish which is تَفَعْلُلْ *Téfaqlûl.*

تَسَلْسُلْ[1] ، تَزَلْزُلْ[2] ، تَذَبْذُبْ[3] .

1. *téséls ûl* continuous succession. 2. *tézélzûl* trembling. 3. *tézébzûb* waving.

١٣٠ تعليم Exercise 130. ص ٣٤٣ p. 343.

1. Has your anxiety passed away[1]? — Yes, sir: it is said 'The end of patience is peace,' anxiety is removed by patience. 2. Were you much troubled by the multitude? — Yes, sir, we were troubled much by the crowding of the multitude. 3. What plan[2] has been adopted in hand for the storing of victuals[3]? — Sir, we could not agree and come to a decision. 4. Have the thieves confessed the case of murder at their interrogation[4]? — Yes, sir, they have confessed and after a trial[5] have been sentenced to execution. 5. When did the death of your grandfather occur? — It occured in 1872 in Constantinople. 6. Did you rent that house? — No, sir, not having an acquaintance with the house owner we could not agree about the rent. 7. I asked pardon of the teacher for not being able to compare my translation with the text. 8. Wisdom and diligence consist of patience and endeavour[6].

1. *déf olmaq.* 2. *tédbeer.* 3. *zakheeré* corn. 4. *istintaq.* 5. *mouhakémé.* 6. *dirayét ou zékîâvét sabr ou ijtihaddan ibarét dir.*

١٣١ ترجمه Translation 131. ص ٣٤٤ p. 344.

١ مومی‌الیه عهد عتیقدن بر چوق آیات کریمه ایراد ایله‌دی (یاخود) آیتلر استخراج ایله‌دی. ٢ مذکور ایکی سفینه‌نك (یاخود) سفینه‌تینك مصادمه‌سندن بر مضرت حصوله کلدی می؟ — اوت افندم ، سفینه‌تینك بری بش دقیقه ظرفنده غرق اولدی. ٣ محاربه ختام بولدی می؟ — خیر افندم ، انجاق ایکی آیلق بر متارکه وار در. ٤ قاین برادرم طاهر بك افندی‌یی ذات والالرینه تقدیمله کسب افتخار ایدرم. ٥ علوی مسلمانلر وَ یزیدیلر تناسخ ارواحه ایمان و اعتقاد ایدرلر. ٦ معاهده تحریر ،

تهير وَ دولتين بيننده تعاطی اولوندی. ٧ هر نه قدر بش نفر شاهد موجود ايدی ايسه‌ده استشهادلرنده (ياخود) شهادتلرنده تناقض مشاهده اولوندی.

تعليم قرائت Reading Exercise. (٣٠)

Néjabéti Haqiqiyé True Nobility.

Consider that man is not born great from his mother, either morally or physically. I wonder if we ask the peers of England, the princes of France and all the nobility of the world, is it possible to find anybody who can trace his ancestry to the beginning of Creation?

Leaving out of consideration tradition and mythology, let us consider (*géozûmûzûn éoñûné alalîm*) some events which are proved by history among the Ottomans, and even (to avoid falling into prolixity), let us omit the Arabian dynasties.

The founder of the Saffaree dynasty (A. D. 882—905) of Khorasan was a bandit, the founder of the Ghaznévide dynasty (A. D. 997—1155) of Persia was a slave. The man who elevated the dynasty of the Seljuks (in Central-Asia and Asia Minor) to such a degree of power, grandeur and magnificence in the world of diplomacy, — was he not a chief of a nomadic tribe?

What need is there [to go farther]; was not the founder of the vast empire of humanity which ruled half of the world a Tartar chief?

Was not Tamerlane — whose equal in the number of his victories has not come into the world, — among the descendants of a man who was one of the servants of Jengiz Khan?

Such dynasties as those of the Atabégs (in Persia, A. D. 1147—1340), of the Eyyoubites and Mamelouks (in Egypt) — were they not founded either by a strong young soldier or by an energetic slave?

Among those who were of well known families in the Ottoman Empire ought to be mentioned (the first grand vizier 1360—1386) Jéndéréli Qara Halil, who was an ordinary student of Canon Law; (the distinguished grand vizier the horror of Europe in XVI. century) Kéoprûlû Méhémméd Pasha, who was a cook in the Imperial Palace, (the founder of the Khedivial dynasty in Egypt) Méhémméd Ali Pasha, who was but the son of a farmer.

Kémal Béy.

درس ٥٠ Lesson 50.

The Participles of Derivative Infinitives.

Mézeedûn Feehi Masdarlarîn Ismi Fayil vé Méfoullarî.

Note. 1. The plurals of Subjective and Objective Participles formed from the nine Derivative Infinitives are made regularly: the rational masculine nouns with *-een* (§ 573) and the others with *-at* (§ 576); as: مسافرين *mûsafireen* guests, مجوهرات *mûjévhérat* jewels, مُحَرَّرات *mouharrérat* writings, مشكلات *mûshkilat* difficulties.

2. These Participles are used in Ottoman either as nouns or as verbal nouns, they are regarded as Compound Intransitive Verbs and are used with the verb اولمق *olmaq* (§ 273).

تعليم ۱۳۲ Exercise 132. ص ۳٥٠ p. 350.

ناقل ، منقول[a] ؛ متقاعد ، متقاعد[1] ؛ مخالف ، مخالف[2] ؛ معطل ،
معطل[3] ، مسلح ، مسلح[4] ؛ مرتفع ، مرتفع[5] ؛ مسافر ، مسافر[6] ؛
معتبر ، معتبر[7] ؛ بانی ، مبنی[7a] ؛ منازع ، منازع[8] ؛ متکلم ، متکلم[9] ؛
معرف ، معرف[10] ؛ متعدد ، متعدد[11] ؛ مفتش ، مفتش[12] ؛ مستنطق ،
مستنطق[13] ؛ محرر ، محرر[14] ؛ مرتب ، مرتب[15] ؛ متواضع ،
متواضع[16] ؛ مستعجل ، مستعجل[17] ؛ مزین ، مزین[18] ؛ مصحح ،

Note. a. *naqil, ménqoul* narrator, *told. 3. *mou-at-tîl, mouat'tal* who denies the existence of God, materialist, *unoccupied. 7. *mûtébér* honorable. 7a. *bani, mébni* builder, *built. 9. *mûtékéllim* speaker, 1st person. 10. *mouar'rif, mouarréf* known, this is the fayil mefoul of *téarrûf* a being known. However there is a misprint, the correct form is تصرّف *tésarrûf* possession = *mûtésarrîf* possessor, governor; *mûtésarréf* possessed. 11. *mûtéad'did, -déd.* 12. *mûféttish, -ttésh.* 13. *moustantîq* interrogating (judge); *-taq* interrogated (culprit). 14. *mouhar'rir, mouharrér* writer, *written. 15. *mûréttib* a compositor in a printing house, *mûrrettéb* set up (type). 18. *mûzéyyin* decorator, *embellished, decorated.

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* The asterisk show that a word is an Objective Participle. All the Participles do not have both regular Objective and Subjective Participles. They sometimes lack one, sometimes the other.

مُصَحِّح[19] ؛ مُعَلِّمْ ، مُعَلَّم[20] ؛ مُكَمِّلْ ، مُكَمَّل[21] ؛ مُهَنْدِسْ ، مُهَنْدَس[22] ؛
مُوَسْوِسْ ، مُوَسْوَس[23] ؛ مُطَنْطِنْ ، مُطَنْطَن[24] ؛ مُجَوْهِرْ ، مُجَوْهَر[25] ؛
مُعَنْوِنْ ، مُعَنْوَن[26] ؛ مُصَيْقِلْ ، مُصَيْقَل[27] ؛ مُبَرْهِنْ ، مُبَرْهَن[28] ؛ مُنَقِّدْ ،
مُنَقَّد[29] ؛ مُتَوَفّى ، مُتَوَفّا[30] ؛ مُحَمِّدْ ، مُحَمَّد[31] .

19. *mousah'hih* corrector, proof-reader; *mousah'hah* corrected. 23. *muves'vis.* 25. *mûjévhér* *pearl, set with pearls. 26. *mouan vin, -vén* *(a book or letter) having a superscription, title-page. 27. *mousayqil, -qal.* 28. *proved. 29. *mûnaq-qid, -qad* critic, *criticized (*ténqeed* to criticize). 30. *tévéffee* (from وفاة ، وفات) God's causing one to sleep, to die. *mûtéveffi* **mûtéveffa*, received into the mercy of God, sleeping, dead, deceased: the fem. متوفاة *mûtévéfat,* (*mûtévéffiyé* is wrong). 31. *tahmeed* to praise: *mouhammid* a great praiser; *mouhamméd* praiseworthy, highly praised.

١٣٣ تعليم Exercise 133. ٣٥٠ ص p. 350.

1. How long have you lived in Merzifoun? — Next September it will be just eighteen years. 2. What reputation has this merchant? — He is an honourable person. 3. Have you your arms on you? — Yes, sir, we all are armed. 4. Are you going anywhere during this vacation? — No, sir, I shall stay at Merzifoun. I am going to make some translations and send them to Constantinople to be printed, and afterward I shall be occupied with the correction of the printed sheets. 5. Is it not possible to procure a proof-reader there? — It is very difficult to find a careful proof-reader. 6. The steamer reached Samsoun very late. I wonder whether the wind was contrary? — Yes, sir, if it were not for the head wind it would arrive in two days. 7. Is your brother-in-law pensioned off? — Yes, sir, by the favour of His Imperial Majesty he has been pensioned off with 500 piastres a month. 8. Who is the author of this book? — He is Mr. Hovohannes Hagopian, professor of the Turkish language in Anatolia College, at Merzifoun. 9. The owner of this garden is His Excellency Békir Pasha, the governor of Amassia.

١٣٤ ترجمه Translation 134. ٣٥١ ص p. 351.

١ مسافرلريكز كيملر درلر ؟ — قولجده ادبيات ارمنيه[1] معلمى

[1] *Édébiyatî Érméniyé* Armenian literature.

گلیان افندی وَ (شیکسپیرك آثارندن[1]) حاملتك مترجمی حذاقتلو[2] دوقتور نهاد افندی در. ۲ او مکمل لغتك محرّری کیمدر؟ (مذکور لغت کتابنك مؤلفی[3] کیمدر؟) — فضیلتلوم. آفکر افندی حضرتلری در. ۳ متصرف پاشا حضرتلرینك ارسالنی آرزو بویوردقلری مخمنلر[4] (یاخود) مفتشلر مواصلت ایله‌دیلر می؟ — ٤ مرقومان واصل اولدیلر ایسه‌ده غایت مُستعجل بر مَصلَحتلری اوله‌سی مُناسبتیله بر شیٔ اجراسنه مقتدر اوله‌مامشلر. ٥ یدیکیزده بولونان کتابی کیم تجلید ایله‌دی؟ — مجلدِ ماهر آرشاق افندی تجلید ایله‌مشدر. ٦ فصیح[5] ترکجه تکلمنه مُقتدر میسیکیز؟ — اوت افندم! سایهٔ عالیکزده ترکجه تکلمنه مَهارَت (یاخود) اِقتِدار کَسب ایله‌دم. ۷ مهندسك تحریر ایله‌دیکی اثر نه جنس بر کتاب در؟ ارمنیجه‌دن مترجم غایت مکمل بر اثر اولوب تصاویرِ متعَدّده ایله مزیّن در. ۸ موسیو غروسك مطبعه‌سنده بو کتابی ترتیب ایدن مرتبلر ارمنی میدرلر؟ — خیر افندم! موسیو غروسك مطبعه‌سنده موجود بولونان مرتبلر جملةً[6] آلامانیه‌لی درلر.

تعلیم قرائت Reading Exercise. (۳۱)

Administrative Councils *Mêjalisi Idaré.*

There is in the centre of every Vilayét, Liva and Qaza an Administrative Council. This council is composed of ex officio and elected members. The ex officio members in the Vilayét are: the magistrate, the chief officer of Canon Law, the Auditor, the Chief Secretary and the spiritual heads of non-Moslem communities in the centre of the Vilayét.

Similarly in the Liva they are (*ibarét dir*): the Magistrate, Mûfti, Auditor, the Chief Secretary and the spiritual heads of non-Moslem communities in the centre of the Liva.

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[1] *asar* pl. of *ésér* work. [2] a title given to doctors: It means 'skilful'. [3] *mûéllif* Fayil of *té-éleef* تألیف. [4] *moukhammin* Fayil of تخمین *takhmeen*. [5] *faseeh'* correct, Adj. Qual. of فصاحت. [6] *jûm-létén* all (§ 682).

In the Qaza too they are (*ibarét dir*): the assistant Magistrate, the Mufti, the Auditor, the Chief Secretary and the spiritual heads of the non-Moslem communities in the centre of the Qaza. The non-Moslem communities are composed of[1] Christians and Jews.

The elected members consist of four persons: one half of whom are Moslems and the other half non-Moslems: their elections belong to the people.

The Administrative Councils superintend the administration[2] of the district.

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[1] *téshkil:* تفعيل of شَكَّل. [2] *oumourou idaré* the affairs of administration: امور is the irregular pl. of امر *émr* work, affair.

درس ٥١ Lesson 51.

Broken or Irregular Plurals.

جمع سالم *Jémi Salim* Regular Plural (pluralis sanus).

جمع مذكر سالم *Jémi Mûzékkéri Salim* Reg. Masc. Plural.

جمع غير سالم، جمع مكسر *Jémi ghay'rî Salim* or *Jémi Mûkéssér* Irregular or Broken Plural.

١٣٥ تعليم Exercise 135. ص ٣٥٨ p. 358.

1. Prim. Tril. Infinitive كِتَاب *kitab* = فِعَال: Irr. pl. فُعُل = كُتُب *kûtûb* books; Fayil فَاعِل. كَاتِب *kîatib* clerk: Irr. pl. فَعَلَة = كَتَبَه *kétébé* clerks; Méfoul مَفْعُول = مَكْتُوب *méktoub* a letter = Irr. pl. مفاعيل = مَكَاتِيب *mékîateeb* letters (§ 648); N. of Loc. مَفْعَل = مَكْتَب *méktéb* school: Irr. pl. مَفَاعِل = مَكَاتِب *mékîatib* schools; Der. Inf. مُفَاعَلَة = مُكَاتَبَه *mûkîatébé* correspondence: Fem. Reg. pl. مُكَاتَبَات *mûkîatébat*. 2. Prim. Tril. Infinitive خُرُوج *khourouj* coming out فُعُول: Fayil خارج *kharij* outside, Nisbé خارجى *khariji*, Abs. Noun خارجيه *kharijiyé* (§ 582), Noun of Loc. مَفْعَل = مَخْرَج outlet. Der. إفْعَال = إخْرَاج *ikhraj* to take out: Fayil مُخْرِج *moukhrij* extractor. Pl. اخراجات *ikhrajat* exports. 3. Prim. Tril. Inf. نُزُول *nûzoul* descent: Fayil نازل *nazil* that descends; N. of Loc. مَفْعِل = منزل *ménzil* a station, inn;

Irr. pl. منازل *ménazil* inns. Der. إفْعَال = إنزال *inzal* to let descend; تفعيل = تنزيل *ténzeel* = deduction. Fem. pl. تنزيلات *ténzeelat.* 4. Prim. Tril. Inf. ذِكْر *zikr* mention = فِعْل : Méfoul مذكور *méz-kûr* mentioned, Fem. مذكوره; Der. تفعيل ، تفعلة = تذكرة *téz-kiré, tézkéré,* note (§ 617); تَفَعُّل = تذكّر *tézékkûr* remembrance: pl. تذكرات *tézékkûrat;* مُفَاعَلَة = مُذاكرة *mûzakéré* consultation: pl. مذاكرات *mûzakérat.* 5. Prim. Inf. قَتْل *qatl* to kill = فَعْل : Fayil قاتل murderer, Fem. قاتله, Masc. pl. قاتلين *qatileen* murderers, Dual قاتلَيْن *qatiléyn* two murderers. Méfoul مقتول killed, Masc. pl. مقتولين, Dual مقتولَيْن. N. of Loc. مَقْتَل ، مَقْتَلَه = مَفْعَل ، مَفْعَلَه *maqtél, maqtélé* scaffold, Der. مُفاعَلَه = مُقاتَلَه *mouqatélé* massacre: pl. مُقاتَلات. 6. Prim. Tril. Infinitives جَبْر *jébr* force = فَعْل : Méfoul مَجْبور *méjbour* forced, obliged: Abs. N. مَجْبوريَت *méjbou-riyét* obligation, force. 7. Prim. Tril. Infinitives عِلْم *'ilm* wisdom, science = فِعْل : Fayil عالم *'alim* wise; Méfoul مَعْلوم *ma'lûm* known: Fem. pl. مَعْلومات knowledge; N. of Super. أعْلَم *é-além* most learned; Adj. Qual. عليم *'aleem,* N. of Excess عَلّام = فَعّال *allam* omniscient; Der. إفْعال = اعلام *i'lam* a judicial decree in writing; تَفْعيل = تَعْليم to teach: Fem. pl. تَعْليمات instructions, Fayil مُعَلِّم *mou-a'llim* teacher, مُعَلَّم *moua'llém* taught, student. 8. Prim. Tril. Infinitives حُسْن *hûsn* beauty: Irr. pl. محاسن *méhasin.* N. of Sup. أفْعَل = أحْسَن *éhsén* better, best: Irr. pl. أحاسِن *éhasin* the most beautiful (§ 648); Der. تَفْعيل = تَحْسين *tahseen* to praise: Méfoul مُحَسَّن *mouhassén:* pl. مُحَسَّنات *mouhassénat* beauties, good things. 9. Prim. Tril. Infinitives وُصُول *vûsoul* arrival = فُعُول : Fayil واصِل arriving; Méfoul مَوْصُول *mévsoul* united, relative pronoun; Der. إفْعال = ايصال *eesal* to send to; مُفاعَلَه = مُواصَلَت *mûvasélet* to reach, arrive. 10. Prim. Tril. Infinitives دُخُول *doukhoul* to enter = فُعُول : Abs. N. دُخوليه *doukhouliyé* (§ 581); N. of Loc. مَفْعَل = مَدْخَل *médkhél* entrance, door; Irr. pl. مَداخِل *médakhil;*

Der. إفْعَال = إدْخَال *idkhal* to cause to enter, insert; Fem. pl. إدْخَالَات imports; مُفَاعَلَة = مُدَاخَلَة *mûdakhélé* interference: Fem. pl. مُدَاخَلَات. 11. Prim. Tril. Infinitives قُدْس *qouds* holiness, purity; Jerusalem: Adj. of Quad. قُدُّوس *qouddous* the Most Holy. Nisbé قُدْسِي *qoudsee* holy, saintly: Abs. N. قدسيت *qoudseeyét* sanctity; divinity; N. of Loc. مَقْدِس a place of holiness, Jerusalem: Nisbé مَقْدِسِي *maqdisee* vulg. *mighdîsi, mahdési* Jerusalem pilgrim; Der. تَفْعِيل = تَقْدِيس *taqdees* to sanctify, dedicate: Méfoul مُقَدَّس *mouqaddés* sanctified, holy. 12. Prim. Tril. Infinitives ضَرْب *darb* striking: Fayil ضَارِب *darib* that strikes, beater; Méfoul مَضْرُوب *madroub* struck, beaten; Der. إفْتِعَال = إضْطِرَاب *iztirab* anxiety: Fayil مُضْطَرِب *mouztarib* anxious. 13. Prim. Quad. Infinitives وَسْوَسَه *vésvésé* anxiety: Fayil مُوَسْوِس *mûvésvis* naturally suspicious. 14. Prim. Quad. Infinitives طَنْطَنَه *tantana* magnificence = فَعْلَلَه، صَيْقَل *sayqal* polish = فَعْلَل، عُنْوَان *'ûnvan* title = فُعْلَان: Fayil مُوَسْوِس *mûvésvis* anxious, suspicious; Méfouls مُصَيْقَل *mousayqal* polished, مُعَنْوَن *mou'anvénen* entitled. 15. Prim. Tril. Infinitives شَرْق *sharq* east = فَعْل: استفعال *istifqal* = إسْتِشْرَاق *istishraq* to study the Orient: Fayil مُسْتَشْرِق *mûstéshriq* orientalist: Masc. pl. مُسْتَشْرِقِين *mûstéshriqeen* orientalists. اتّصال *ittisal* = *iftiqal* إفْتِعَال to be united from وَصْل، أَصْل *vasl, asl.*

تعليم ١٣٦ Exercise 136. ص ٣٥٩ p. 359.

1. The act of looking نَظَر *nazar:* Fayil نَاظِر *nazîr* who looks, Méfoul مَنْظُور *manzour* looked at; Der. افتعال = إنْتِظَار *intizar* to await: Fayil مُنْتَظِر *mûntazîr* who awaits, مُنْتَظَر *mûntazar* who is waited for. 2. Ignorance جَهَالَت = فَعَالَت: Fayil جَاهِل *jahil* ignorant: Masc. pl. جاهلين *jahileen* ignorant people; Méfoul مَجْهُول *méjhoul* unknown. 3. The act of sending رِسَالَت *résalét* = فِعَالَت، رِسَالَه *résalé* = فِعَالَه letter, epistle: Ad. Quad. فَعُول = رَسُول

résoul apostle, prophet: Dual رَسُولَيْن *résouléyn* two apostles (Paul and Peter); Irr., Mas. pl. رُسُل ، رَسُولِين *rousoul, résouleen* apostles; Der. افْعَال = إِرْسَال *irsal* to send: Fayil مُرْسِل *mûrsil* who sends, Méfoul مُرْسَل *mûrsél* sent, messenger. 4. To burn حَرْق *harq* = فَعْل: Ad. Qual. فَعِيل = حَرِيق *hareeq* burning, fire; Der. اِفْتِعَال = اِحْتِرَاق *ihtiraq* to be burnt: Fayil مُحْتَرِق *mûhtériq* burning, burnt. 5. To save خَلَاص *khélas* = فَعَال: Der. اِسْتِفْعَال = اِسْتِخْلَاص *istikhlas* to desire to save: Fayil مُسْتَخْلِص *mûstakhlis* saviour (Persian adj. خلاصكار *khélaskîar* 529), Méfoul مُسْتَخْلَص *mûstakhlas* saved. 6. To write كَتْب *kétb* = فَعْل: فِعَال *fiqal* = كِتَاب *kitab* book; Fayil كاتب *kîatib* clerk, Méfoul مَكْتُوب *méktoub* written, letter: two letters مَكْتُوبَيْن. Reg. Fem. and Irr. pl. مَكْتُوبَات ، مكاتيب *méktoubat, mékîateeb* letters; N. of Loc. مَفْعَل = مكتب *méktéb* school: Irr. pl. مَكَاتِب *mékîatib*; Dual مَكْتَبَيْن *méktébéyn* two schools; Der. مُفَاعَلَة = مُكَاتَبَة *mûkîatébe* to correspond. 7. News خَبَر = فَعَل: Der. اِفْعَال = اِخْبَار *ikhbar*: Fayil مُخْبِر *moukhbir* informer, correspondent; مُفَاعَلَة = مُخَابَرَه *moukhabéré* to communicate, correspondence: Fayil مُخَابِر *moukhabir* correspondent (of Newspapers). 8. Prim. Trilit. Infinitives مُلْك ، مِلْك *mûlk*: مِلْك property: Fayil مالك *malik* owner: Méfoul مَمْلُوك slave; N. with mim مَمْلَكَت *mémlékét* country. Der. (I. is Fayil), X. اِسْتِفْعَال = اِسْتِمْلَاك *istimlak* to possess: Fayil مُسْتَمْلِك *mûstémlik* pl. مُسْتَمْلِكَات *mûstémlikîat*, II. تَفْعِيل = تَمْلِيك *témleek* to give possession, V. تَفَعُّل = تَمَلُّك *téméllûk* to take possession.

تعليم ١٣٧ Exercise 137. ص ٣٥٩ p. 359.

1. H. I. M. Sultan Hamid II. is the 34[th] of the Ottoman Sultans. 2. The Ottoman nation is one of the greatest nations. 3. The property-tax on this mansion is 740 piastres. 4. All his heirs were Ottoman subjects. 5. The most distinguished among the Persian poets is Hafiz of Shiraz. 6. Some of the principal families of the city started towards the sea-coast

this week. 7. Many of the esteemed officers are among my friends. 8. Have you learnt by heart the grammatical rules? if you have done it, it has great advantages (*févayidi azeemé*). 9. The advantages[1] of schools are many: the children of poor families who have graduated[2] from there enter on the career of philosophers, viziers, magistrates[3], doctors of Canon Law[4] and clerks.

تعلیم ١٣٨ Exercise 138. ص ٣٦٠ p. 360.

١ بو كتاب اوچیوز یكرمی قطعه تصاویری واشكالی حاویدر.
ممالك محروسه شاهانه‌نڭ حدودِ شرقیه‌سی روسیه و ایران در. ٣ غایت
دقیق حروفاتله مطبوع بر نسخه انجیلِ شریفم وار در. ٤ كلیسه‌لر
املاك ویركیسی تأدیه ایتمزلر (یاخود) آماكنِ روحانیه املاك ویركیسی
تأدیه‌سندن مُعاف[5] درلر. ٥ انكلیز اُمّتی[6] مللِ آوروپانڭ الڭ
معظّملرندن بریدر. ٦ اَطِبّای مومی الیهم[7] اقرباڭز میانه‌ده‌می معدود[8]
درلر. ٧ سفائنه راكباً[9] جزائره[10] طوغری بر سَیاحت اجرا ایله‌دیلر
٨ مزامیرده ’بنی بندن آعلا اولان قاپایه اهدا ایله‘ دیو محرَّر در.
٩ مصارفاتڭ اسامیسی نه‌ده در؟ — بویوریڭز! تجارلردن اِشترا
اولونان البسه دخی فیاتلریله برابر اشبو اسامی‌یه داخلدر. ١٠ سنهٔ
حالیه‌ده[11] سبزوات وآزهارڭ[12] كلیشاتی مكملدر.

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[1] *mouhassénat.* [2] *mûntéhee* graduate: Fayil of *intiha* انتهاء = افتقال: VII of نهایت. [3] *hûkkiam* pl. of حاكم Fayil of حكم *hûkm.* حكماء *houkéma* pl. of حكیم *hakeem,* Ad. Quad. of حكمت *hikmét.* [4] *ouléma* pl. of عالم. [5] *mou'af* free, exempted (Fayil of مفاقله = معافاة *mou'afat* excusing, exemption: III of عفو *afv* 'pardon': in معافی *mou'afee,* ی is dropped. [6] *ûmmét* nation. [7] *moumayiléyhim* (§ 676[6]). [8] *ma'doud* méfoul of *adéd* numbered. [9] *rakibén* riding on (§ 681). [10] *jézayir* pl. of *jézeeré* island. [11] *halee* present: Nisbé of *hal.* [12] *ézhar* pl. of زهره *zéhré* a single flower or blossom.

درس ٥٢ Lesson 52.

The Agreement of Adjectives with Nouns.

صفتلرڭ اسملرله اولان مُطابَقاتى

١٣٩ تعليم Exercise 139. ص ٣٦٣ p. 363.

1. The deceased must be remembered by saying 'May God have mercy on their souls'. 2. An Imperial exalted decree has been issued honorably that the burnt building of the American College for Girls in Merzifoun should be rebuilt. 3. In the furthest parts of the world the British have numerous colonies. 4. According to the narration and account of celebrated historians, in ancient times many nations appeared (*méydané gélmishlér*) in Asia Minor and disappeared again. 5. The patriarch Abraham is counted among the venerable ancestors of Our Lord. 6. Great effort and care are taken by the honorable (*kiram*) teachers for the proper teaching of our sacred religion in the national schools to the children of the country (*évlad ou atfalî vatan*).

١٤٠ ترجمه Translation 140. ص ٣٦٤ p. 364.

١ مأمورينِ كرامِ عثمانيه‌دن بعضيلرى قوله‌جك توزيع مكافات رسمنده حاضر بولونمشلر. ٢ آفريقاى جنوبيده مهاجرين مغدورينڭ اسكانى ضمننده لازم كلن معلومات مهمّه‌يى بوراده موجود بوله‌جقسيڭز. ٣ طبيب موسيو قارينكتون اطبّاى مشهوره‌دن در. ٤ بعض مصالح مهمه مناسبتيله بورايه كلمكه مقتدر اوله‌مادى. ٥ اصدقاى تبعهٔ شاهانه‌دن بر ذات 'سامِعونِ كِرام (ياخود) حُضّارِ ذوى الوقار[1]' ديو بر نطق ايرادينه ابتدار ايله‌دى. ٦ بنده‌گزده مورخين قديمهٔ ارامنه‌دن موسس خورينى ايله آقاثانقه‌لوس موجود در.

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[1] *houzzarî zévee'l vaqar.*

تعليم قرائت Reading Exercise. (٣٣)

Inventions Resulting from Observation.

The history of inventions contains many examples to prove the real necessity of observing everything. The majority of inventions have originated from something apparantly unimportant, which fell under the observation of a sagacious labourer or a skilful scientist.

For instance, the sea together with a bunch of herbs throws upon its coast certain sea-mosses unknown in Europe. A sailor, whose name and existence were unknown till then to anyone, gathers them, and, after having examined and scrutinized them carefully, he decides that these must come from a very far country. He imagines by this the discovery of a new world beyond the Ocean, and succeeds in this.

In a monastery a lamp hung from a dome is oscillating to and fro. A skilful scientist, giving full attention to its continuous motions which he sees at that very moment, follows it saying "One! two! one! two!" He goes home full of excitement, he has discovered the constant movement of the pendulum, one of the very important principles of Natural Philosophy.

Lady Mania.

Note. The word *Khanîm, Hanîm,* of Tartar origin, is used as the fem. of *khan* 'king, prince', while that of *Béy, Bég* is *Béyim, Bégim,* though not used in Ottoman Turkish.

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٥٣ درس Lesson 53.

حرف تعریف The Arabic Definite Article.

تعليم ١٤١ Exercise 141. ص ٣٧٠ p. 371.

I. 1. ابن الله *ibnou'llah* the son of God; روح الله *rouhou'llah* the spirit of God, the Holy Spirit; عبد الله *abdou'llah* the servant of God; بيت الله *béytou'llah* the house of God; كلمة الله *kélimét-ou'llah* the Word of God, the Logos; رسول الله *résoulou'llah* the prophet of God; نور الله *nourou'llah* the light of God; رحمة الله *rahmétou'llah* the mercy of God. 2. عطاء الله ' فيض الله *ata-oullah, féyzou'llah* the gift of God, Theodore (Turk. *Allahvérdi, Haqvérdi, Khûdavérdi*); سعد الله *sa'adou'llah* the felicity granted by God;

سيف الله *séyfou'llah* the sword of God (Ali). 3. عباد الله *ibadou'llah* the servants of God. 3a. خليل الله *khaleelou'llah* the chosen friend of God[1] (Abraham). 4. قدس الاقداس *qoudsou'l aqdas* the Holy of Holies. 5. كليم الله *kéleemou'llah* interlocutor with God (Moses). 6. سلطان البرين *soultanû'l bérréyn* the Sultan of two continents, Asia and Europe. 7. خاقان البحرين *khaqanû'l bahréyn* the emperor of two seas, the Black Sea and Mediterranean. 8. دار الفنون *darû'l fûnoun* the house of sciences, university; دار الشفقه ' دار الخير *darû'lkhayr, darû'sh-shéfaqa* the house of benevolence, charity, orphanage; دار السعادت *darû's sé-a-dét* the house of prosperity, the Imperial Harém. دارالطباعت *darû't tébaؚat* printing-house, دارالتحصيل *darû't tahseel* the house of learning, school; دار الخلافت *darû'l khilafét* the abode of the Caliphate, Constantinople. 9. بنت العنب *bintû'l inéb* the daughter of grapes, wine. 10. ام الخبائث *ûmmû'l khabayis* the mother of evils, wine. 11. عبد الرّحمن *abdû'r rahman* the servant of the Merciful, عبد الكريم *abdû'l kéreem* the servant of the Gracious عبد الحميد ' عبد المجيد ' عبد العزيز *abdû'l Hameed, abdû'l Méjeed, abdû'l Azeez* the servant of the All Praiseworthy; عبد السّتار *abdû's séttar* the servant of the forgiving God; عبد المسيح *abdû'l méseeh* the servant of Christ. 12. نورالدّين' شرف الدّين' شمس الدّين ' عزّ الدّين ' برهان الدّين *nouré'ddeen, shéréfé'ddeen, shémsé'ddeen, bûrhané'ddeen, izzé'ddeen* the light, glory, sun, proof, glory of the religion; ناصرالدّين ' نصرالدّين *nasré'ddeen* the help of the religion; جمال الدّين *jémalé'ddeen* the beauty of the religion, مظفرالدّين *mouzaffeé'ddeen* the victor of the religion. (All are used as proper names.) 12a. باب المندب *babél mandib* the Gate of Tears, Babel Mandeb; جبل الطارق *jebélél tarîq* the mountain of Tariq (*Tariq-Ibni-Zéyyad*, a general of the Caliph El Véleed, A. D. 711), Gibraltar.

II. 13. عظيم الشان *azeemû'sh shan*[2] glorious; جليل الشان *jéleelû'sh shan* magnificent. 14. سالف الذكر *salifû'z zikr,* سالف البيان *salifû'l*

[1] In page 368 correct the 'Good' of the text into 'God'.
[2] a. شان glory, majesty.

béyan above-mentioned. 15. نادرالاستعمال rare in usage, obsolescent. 16. سريع الحركه *sereeغû'l haréké* quick in motion. 17. مرعى الخاطر *méree'l khatîr* honourable. 18. كريه الصوت *kérihû'ssavt* ill-toned, unmelodious. 19. مقبول الشهاده *maqboulû'sh shéhadé* whose testimony is acceptable, honourable. 20. ارحم الراحمين *érhémû'r raheemeen* the most compassionate of the compassionate.

§ 670. ابن رشد ' ابن الرشد ' ابن خالدون *Ibni Khalidoun, Ibni Rûshd, Ibné'r Rûshd* Ibni Khalidoun (the great Arabic historian), Ibni Rûshd, Averrhoes (the great Arabian philosopher). ابن داود *Ibni Davoud* the son of David. يعقوب بن اسحق *Yaqoub ben Ishaq* Jacob the son of Isaac. عاليه بنت نعيمه *Aleeyé binti Nayima* Aliyé the daughter of Nayima. قره بت ولد آرتن Carabét the son of Artin. ابو الضيا *ébou'z Ziya, ébou Diya* the father of Ziya.

Note. Compare the Biblical names with this rule. يَشُوع بن نون (Joshua the son of Nun), إشْعيَاء بن آموص (Isaiah the son of Amoz), يُونُس بن أمِتّاى (Jonah the son of Amittai), ابن يَسّى (the son of Jesse). سيمون ابن يونس (Simon son of Jonah), أبى جائل (Abigail), أبى مَلَكْ (Abimelech), بَتْ شَبَع (Bath-sheba), عوبديا (= عبدالله Obadiah): (ابى corresponds to ابو ' بت to بنت etc.).

Arabic Prepositions عربى حرف جرّلر

١٤٢ تعليم Exercise 142. ص ٣٧٣ p. 373.

1. There are three Persons in the Godhead: the Father, the Son and the Holy Spirit. 2. The Self-existent God is the Lord of lords, the King of Kings and the Creator of heaven and earth. 3. Our Lord Jesus Christ is both the Son of God and the Son of man. 4. The Holy Spirit purifies human hearts. 5. The Patriarch Jacob is among the very great ancestors of our Lord Jesus Christ. 6. It is necessary always to say Bismillah before beginning work, eating, reading and drinking. 7. She could not get well after all, is it so? — Yes, sir, she died of pneumonia. 8. Please God (Deo volente), to morrow I will start for Cæsarea. 9. Continue your work energetically as you did before. 10. The note was prepared before lunch and after lunch it was written and signed. 11. I usually take a walk after dinner.

ترجمه ١٤٣ Translation 143. ص ٣٧٣ p. 373.

بر كون خواجه نصرالدين (طاب ثراه[1]) حضرتلرى ' حاشا من
الحضور[2] چمنزار زاده‌يى غائب ايده‌رك بر كيمسه‌يه اونك حقنده سؤال
ايله‌ديكنده مرقوم «اوت خواجه افندى ! سنك مركبكى كوردم ' قونيه
محكمه‌سنده قاضيلق ايديبوردى» دير . خواجه افندى ' «پك اعلا !
اونك قاضى اوله‌جغنى بن ذاتاً بيليبوردم . بزم اوغلان خيلزه درس ويرير
ايكن بو اشك قولاقلرينى ديكه‌رك دقتله ديكلر دورور ايدى» ديدى .
وَ فى الحال قونيه‌يه متوجهاً يوله روان اوله‌رق بر قاچ هفته‌دن محل مذكوره
مواصلت ايدوب طوغريدن طوغرى‌يه محكمه‌يه مراجعت ايدر . قاضى
افندى‌يى اوزاقدن كورور وَ مركبك طوربه‌سندن بر طوتام اوت آلوب
كاه ! كاه ! كاه ! ديو چاغيره‌رق اوكا كوسته‌رير . قاضى افندى
خواجه‌نك ياپديغنى كوره‌رك تبسّم ايله‌دى[3] . خواجه ايسه «نه اعلا !
بنى كورور كورمز طانيدى ' بر قاچ دقيقه‌دن سوينه سوينه كلوب تازه اوتى
بيه‌جك . او كانه قدر بن ده شوراجقده اونى بكله‌يه‌يم» دييه‌رك حالا
اوراده مركبنك ورودينه مُنتَظِرْ در.

تعليم قرائت Reading Exercise. (٣٤)

An Anecdote لطيفه *Lateefé.*

Once at a social party when there was a discussion about the absurdities of mothers-in-law, a young man said:

— "After my marriage if my mother-in-law should bother me, I will strangle her immediately without hesitation."

Poor Teacher (Nasréddin) has heard this, and, leaning towards the ear of one of his friends he says (confided his own woes to him in this manner):

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[1] ***tabé sérah*** **may his grave be pleasant to himself or fragrant to others.** [2] ***hasha minė'l houzour*** **pardon my expression.** [3] ***tebessum ét*** **to smile (V. of بسم).**

— "Ah, I praise (appreciate) this young man. If I had a daughter and if I could make this brave man my son-in-law, I would at once get rid of this nasty woman, and then every thing would be all right (*véssélam*).

درس ٥٤ Lesson 54.

Arabic and Persian Pronouns.

ضمائر عربیه و فارسیه

a. ضمیر *zameer*, Irr. pl. ضمائر *zémayeer* Pronouns.

ضمیر اشارت *zameeri isharét* Demonstrative Pronoun.

ضمیر موصول *zameeri mévsoul* Relative Pronoun.

Note. 1. مولانا *mévlana* His Eminence, His Worship, His Grace, His Holiness. It is a title of respect applied to great personages of religious hierarchy. The original Arabic meaning as 'my lord, our lord' is not used in Ottoman-Turkish. مولانا ، مولی pronounced by Arabs as *movla, mauvla, mauvlana,* by common people as ملا ، منلا *mol'la, moul'la, mon'la* 'a Canon judge of high degree; a student of Canon Law': as: ملا جلال الدین رومی or مولانا *Mévlana* or *Molla Jélaléddeeni Roumi.* احمد ملا ، ملا احمد *Molla Ahméd, Ahméd Molla* student Ahméd. The Nisbé of مولی is مولوی *mévlévee* pertaining to the order of dervishes founded by Mévlana Jélaleddeeni Roumi, in Iconium; especially a dervish of the order of 'Whirling Dervishes'.

2. (§ 679). In reference to a person first mentioned by name, or by a common substantive, the words *mézbour, mézkûr, mérqoum, moumayiléyh* etc. may be used as substantives, or, — we might say —, as a kind of Personal or Demonstrative Pronoun, in all cases of declension. But in reference to a thing, they must be used as adjectives, repeated each time; as:

پاشای مشارالیهك كتخداسی طورسون افندی خانهٔ مذكوری نائله خانغه بشیوز لیرا بدل ایله بیع و فروخت ایلهمش ایسه ده مرقومهنك مبلغ مذكوری تأدیهیه اقتداری اولهدیغندن مومیالیه خانهٔ مذكوری مرقومهدن بالاسترداد مذكور فیات ایله مذبورهنك برادری مهمیش آغایه فروخت ایلهدی.

Pashayi ***mûshariléyhiñ*** *kétkhûdasî, Doursoun Efféndi khanéyi* ***mézkûrû*** *Nayilé Hanîma bésh yûz lira bédél ilé béy ou firoukht éylémish isé dé,* ***mérqouménin*** *méblaghî* ***mézkûrû*** *téédiyéyé iqtidarî olmadîghîndan,* ***moumayiléyh*** *khanéyi* ***mézkûrû***

mérqouméd́én *bilistirdad* ***mézkur*** *fiyat ilé* ***mézbourénin*** *biraderi Mémish aghaya firoukht éylédi.*

Doursoun Efféndi, the steward of the said Pasha has sold that house to Mrs. Nayilé for the sum (recompense) of £ 500, but as she was not able to pay that amount he reclaimed the said house from her and sold it at the same price to her brother, Mémish Agha.

١٤٤ تعليم Exercise 144. ص ٣٧٨ p. 378.

1. By the grace of God, Most High, yesterday I reached the village Yénijé at half past one o'clock and obtained the honour of an interview with the said gentleman. I was really very grateful for the sympathy which he showed me[1]. 2. Did the said gentleman mention anything about the tales circulated[2] in your favour or against you? — No, sir, he did not mention anything, however[3] it is evident from the kindness which he showed me, that he never attached any importance to the words spoken against me. 3. About[4] what was the case decided in yesterday's law-suit? Did you understand anything? — Yes, sir, [I heard that] it was a civil suit (*houqouq davasî*); the claimant demanded from the defendant ten thousand piastres. 4. Can you pay the balance[5] of your debt to-day, sir? — Excuse me, sir[6], I beseech you to grant[7] me some weeks more. It is beyond my power to pay it just now, I am hard pressed (in great distress). 5. I myself also am in great pecuniary distress, but I can extend your time a few days more, I have other sums due besides what you owe[8].

١٤٥ ترجمه Translation 145. ص ٣٧٩ p. 379.

١ حضرت عيسى مرقومه يه خطاباً «مريم» ديدى . مرقومه ايسه مومى اليه توَجُّهْ ايده رك «رَبَّنا» ديو جواب ويردى . ٢ مرقومكُ لهنده ياخود عليهنده بر دييه جكيڭيز وارميدر ؟ (مرقومك له وعليهنده بر اعتراضيڭز[9] وار ميدر ؟) ٣ مرقومكُ عليهنده ايده جك بر اعتراضم يوغيسه ده لهنده سويله يه جك چوق شيلرم وار در . ٤ مدعى و مدعى

1. *ibraz ét.*" to show toward. 2. *vaqî dan, vouqou boulan* happened, occurred (stories which were being circulated some in your favour and some against you). 3. *ma haza* on the contrary (§ 676[8]). 4. *haqqînda.* 5. *mabaqî* remainder (§ 676[9]). 6. ***aman éfféndim*** Mercy, pity, sir! 7. *mûsa'adé ét.*". 8. **add** سزده to the text (سزده اولان آلاجقلردن ماعدا). 9. *itiraz* objection (VIII of عرض).

علیه¹ حضور حاکمده ایدیلر . (مدعی و مظنون¹ حضور حاکمده ایدیلر) .
٥ افندئ مومی الیه دخی نامزاج ایدیلر (افندی مومی الیهك دخی مزاجنه
انحراف طاری اولمش ایدی) . ٦ آچیق مخابره ورقه‌لری اوزرنده نه محرر در؟
٧ بو بندك مابعدی وار میدر؟ ٨ مخدوم عالیکزدن ماعدا مکتبده
کیمسه یوغیدی (هیچ بر کیمسه یوغیدی) . ٩ مذکور عبارات عربیه‌یی
اوقویه‌مام . عبارات مذکوره‌یی اوقومق اقتداریمك مافوقنده در (قدرتمدن
اوستون در) . ١٠ حبیب افندینك مسکنی نره‌ده در؟ — مذکور مائی
بویالی خانه در .

1. مشتکی ' مدعی *mûddayi, mûsh-téki* claimant, accuser. مدعی علیه ' مدافع *mûdda'a aléyh* defendant. مظنون *maznoun* suspected, accused. متهم *mûttéhim* guilty, culpable. جانی ' محکوم *janee, mahkûm* culprit; (*muddayî* in the fayil, *mûdda'a* is the méfoul of ادعا *iddi'a*, which is the Iftiqal of دعوی § 628).

تعلیم قرائت Reading Exercise. (٣٥)

Notes and Words. The marine terms in Turkish are largely borrowed from European languages. Those belonging to sailing vessels are borrowed from Italian, through the Venetians and Genoese, who were the first marine powers with whom the Turks came in contact; and those referring to steamships are borrowed from English (pp. 448—449). A great many diplomatic and commercial terms also are borrowed either from Italian or French.

Italian words in this Exercise:

اسکله *iskélé, isgélé* the larboard side of a ship, portside, اسکله باشی the gangway. ایستیم *isteem* vulg. *islim* steam (English). بورده *borda*[1] a ship's side, the broadside. پرووه ستونی *prova sitounou* fore-mast head (It. prua). سیلیون *siliyon* mast-head light. فنار ' فنر *féner* lantern, light (Greek φανάρι). فورطونه *fourtuna* storm, tempest (It. fortuna). قونطره ' قونترا *qontra* a tack of a main or foresail. لنکر *léngér* anchor (Lat. anchora, Gr. ἄγκυρα, It. ancora)[2].

[1] Correct the word in the 7th paragraph. [2] p. لنکر انداز *léngér éndaz* anchoring, anchored (§ 535). a. اقامت *iqamét* to stay, to

واپور *vapor* a steamer. واپور گمیسی *vapor gemisi* steamship. t. یلکن *yélkén* sail. یلکن گمیسی *yélkén gémisi* a sailing vessel (also واپور سفائنی ، یلکن سفائنی : سفائن is the pl. of سفینه).

Other words:

a. حین *heen* a point of time, a moment. t. دڭز ، دکیز ، دەکیز *déñiz* sea. f. دومن *dûmén* rudder (Lat. temonem). سنجاق ، سانجاق *sanjaq* the starboard side of a ship; flag, banner. سیس *sis* fog. سیس بوینوزی *sis bouynouzou* fog-horn. a. فضله *fazla* more; addition. a. لا اقلّ *la aqall* at least: أقلّ N. of Sup. of قلیل (page 410), لا *la* not. a. مصادمه *mûsadémé* collision (III. of صدمه). a. ملحوظ *mélhouz* expected, anticipated (méfoul of لحظ). یدك ، یەدك *yédék* towing leading by a rein. یەدك چکمك *yédék chékmék* to tow.

درس ٥٥ Lesson 55.

The Arabic and Persian Adverbs.

تعلیم ١٤٦ Exercise 146. ص ٣٨٤ p. 384.

1. Will your examinations be oral or written, this year? — Though it was announced at first by the teacher that they would be written, yet afterwards the faculty has decided to have oral (examinations). 2. The enemy attacked both by land and sea. 3. Our Lord Jesus Christ said: What I tell you in the darkness, speak ye in the light[1]. 4. My uncle Moustafa has sent me five pounds as a gift, he had already sent me ten pounds, altogether he has sent me £ 15. 5. The house (mansion) in which we are dwelling is not ours, we are living there temporarily. 6. I heard that your landlord died suddenly[2],

1. خفیاً *khéfiyén* secretly, in the darkness. علناً *alénén* openly, in the light. وعظ ایتمك *v'az étmék* to speak, to preach. 2. فجاءه ، فجاءت *fûj'é, fuj'ét* suddenness; the Adverb فجاءةً *fûj'étén*. When ت has a ténveen it should be written as ةً ، ـةً.

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remain لنکر انداز اقامت بولونمق *léngér éndazî iqamét boulounmaq* to anchor.

I wonder if it is so? — Yes, sir, it is true but he was such a strong man physically that I cannot believe that he is dead yet. 7. It is so, but those who are addicted to intoxicating liquors, usually die thus. As for me, I knew he was always using liquors. 8. Though there did come a letter for you, yet it was lost afterwards. I beg your pardon. 9. The letter is (has not been) not lost, you are simply deceiving me: if you do not return it to me willingly, I will take it by force.

ترجمه ١٤٧ **Translation 147.** ص ٣٨٥ p. 385.

١ بن صوسایان کیمسه‌یه حیات صویینڭ بوکارندن مجاناً ویره‌جکم
(تشنه[1] اولانه آبِ حیات[2] چشمه‌سندن[3] جبا[4] ویره‌جکم) . ٢ مرقوم
حالا عودت ایتمه‌مشدر . ٣ مکتب بناسی مجدداً بنا و انشا اولنمشدر[5] .
٤ تقریباً بشیوز کشی موجود ایدی . ٥ آقچه‌یی جبراً استرداد ایله‌دی[6] .
٦ یکدیکریله برادرانه معامله ایدییورلر ایدی . ٧ کندی افندیسینه
صادقانه اجرای خدمت ایله‌یوردی . (افندیسینه جانسپارانه خدمت
ایدییوردی) . ٨ مسئله‌یی ذات عالیکیزه عرض ایده‌مم . بنده‌کزه
محرمانه امانت اولونمشدر[7] (مادهٔ مذکوره بنده‌کزه محرمانه افاده
اولوندیغندن ، ذات عالیکزه عرض ایتمه‌مکده معذورم[8]) . ٩ ماده‌یی
مکرراً بنده‌کزه بیان ایله‌دی . ١٠ احتمال[9] درکه هیچ کلمیه‌جکدر
(غالباً هیچ کلمه‌مه‌جکدر) . ١١ عجبا ! بنده‌کزڭ ده افکاری همان
همان او مرکزده در . (فی الحقیقه بنده‌کز دخی عینی افکارده‌یم) .

1. p. *téshné* thirsty. 2. p. *ab* water. 3. p. *chéshmé*, t. *pouñar*, fountain. 4. t. *jaba* freely. 5. *bina ou insha* to build (§ 696). 6. a. *istirdad ét.″* to take back. 7. a. *mésélé* matter, question (N. w. mim of *soual*). *arz ét.″* to reveal, apply. a. *émanét ét.″* to confide. 8. a. *mazour* excused (of عذر). 9. a. *ihtimal* probable.

تعليم قرائت Reading Exercise. (٣٦)

The Political Conduct of a Distinguished Scientist[1].

Newton, the distinguished scientist[2], though he had been for twenty years a member of the English Parliament, yet had never delivered a speech nor had he proposed or opposed (made any proposition or opposition).

At last contrary to his custom, (extraordinarily) one day he rose and in a very serious manner began to deliver a speech. When the members of Parliament saw this they were very much astonished.

The house, perceiving the action[3] of a person who had kept silent during (the discussion of) many vital questions and had not uttered a word until then, judged that of course it must be on account of a very important matter. The house was very eager (ready with great attention) to hear the subject which he was about to discuss.

What do you think that the learned man of the age said? 'Gentlemen, see at my right side the window-pane is broken and is causing a draught, and this is injurious to my heath. Therefore I move that a new glass be put in place of this broken pane'. Having said this he immediately sat down.

Ebouz Ziya.

1. *mésh'hour* famous, distinguished. 2. the famous Newton, one of the greatest natural scientists. 3. *harékét.*

درس ٥٦ Lesson 56.

اسماء اعداد عربيه Arabic Numerals.

تعليم ١٤٨ Exercise 148. ص ٣٨٩ p. 389.

1. Units, tens[1], hundreds and thousands. 2. *Ahadeeyét, sûlsan, sûdsan* Oneness (of God), two thirds, two sixths. 3. Fourth book, the four seasons. 4. *Faslî tasi ashér* Nineteenth chapter. 5. *Jézayiri sébé* The Seven Islands[2]. *Améliyatî érba'a* The four operations (of arithmetic). 6. *Uch roub, altî tûs, yédi ûshr* Three fourths, six ninths, seven tenths. 7. *Maddéyi rabiya, sénéyi samin vé îshreen* The fourth article, 27th year. 8. *Défayî*

1. In the list of the cardinal numbers correct عشر ' عشر as عَشَرَ ' عَشَرَه *ashér, ashéré* ten. 2. In the Mediterranean: Corfu, Cefalonia, Zanta, Santa Mavra, Theaki, Paxa and Cerigo.

oula, shouhourou sitté, ûshrû mahsoul First time, six months = semester, the tithes of produce. 9. *Rousoumou sitté, shouhourou sélésé* The six dues (taxes), three months (quarter of a year, college terms). 10. *Havassi khamsé* The five senses. 11. *Khamseen, érbayeen, késri asharee* Fifty, forty (days), decimal fraction. 12. *Eedû'l khamseen, évamiri ashéré, ahadî nas* Pentecost (the feast of the fifty), the ten commandments, individuals (*ahad* individual, *nas* pl. of *insan* peoples, men).

١٤٩ تعليم Exercise 149. ص ٣٩٠ p. 390.

1. The duties (revenue) on intoxicating liquors, tobacco, salt, stamps, silk, fisheries (hunting of fish) are called the six taxes. These except tobacco are left and referred (*ihalé*) to the Administration of Ottoman Public Debts. 2. Last year the first 40 days of winter (*Erbayeen*) were mild, but this year the second part of the winter (*Khamseen*) was not so mild. 3. The civil grades of Ottoman (nobility) are these, reckoning from below upwards: the 5th grade, the 4th grade, the 3rd grade, 2nd grade 2nd class, 2nd grade first class, 1st grade 2nd class, 1st grade 1st class, the highest grade and the rank of Vezier. 4. The four operations (of Arithmetic) are these: addition, subtraction, multiplication, division. 5. The four seasons are these: summer, autumn, winter and spring. 6. The Arabic Infinitives fundamentally are two: primitive and derivative. 7. The Primitive Infinitives also are of two kinds: the triliteral primitive infinitive and the other the triliteral derivative infinitive. 8. The Derivative Infinitives too are of two kinds: the triliteral derivative infinitives, and the quadriliteral derivative infinitive. 9. They offered praises to the throne of the One God on the day of Pentecost.

مكالمه Conversation.

Notes and Words. a. ابذال *ibzal* to bestow, to grant, to expend freely (IV. of بَذْل) granting, expending freely. a. ابلاغ *iblagh* to deliver, to communicate (IV. of بُلُوغ). اوراق حوادث *évraqî havadis* Pers. Izafét § 513, newspapers: أوراق pl. of ورق *varaq* paper, حوادث pl. of حادِثه *hadisé* event. بغايت *béghayét* very, extremely: ب *bé* Pers. preposition § 557[b] 'to', a. غايت *ghayét* extreme, extremity. تعريف *ta'reef* description (II. of عِرْفان). تعظيمات *tazeemat* pl. of تعظيم reverencing, respecting. تهنيات *téhniyat* pl.

of تهنیت *téhniyét* congratulating, felicitation, (II. of هنء § 616). توجیهات *tévjeehat* pl. of توجیه *tévjeeh* appointment (II. of وَجْه). ثناوریلری *sénavériléri* he who prays for you *i. e.* I (§ 499). جلی *jélee* evident, obvious, Adj. Qual. of جلا. دَلیل *déleel* proof, token, Adj. Qual. of دلالت. سبقت ا *sébqat ét.*" to precede, to antecede. a. سریر *séreer* throne. شوکتمصیر ، شوکتسمات *shévkétmaseer, shévkétsîmat* the abode of Imperial Majesty, marked with Imp. Majesty *i. e.* Majestic: مَصیر (n. w. mim of صَیْرورت) abode, home, سمات marks, traces pl. of سمه § 537). صفات جلیله *sîfatî jéleelé* excellent qualities: صفات pl. of صفت. عرض و ابلاغ to present (synonymous words § 696). a. عواطف *avatîf* pl. of عاطفت *atîfét* kindness, favour. a. عهده *éohdé* person, عهده‌کزه *éohdénizé* to you, on you. a. فائق *fayiq* superior (fayil of فَوق). a. فوق الحد *févqé'lhadd* beyond the limit: فوق *févqé* above, over: Arab. prep. (§ 671 b). a. p. قیمتدار *qîymétdar* valuable: قیمت value, دار holding (§ 535). کمال محظوظیت *kémalî mahzouzeeyét* perfect, great pleasure (§ 695 11). a. متأثر اول *mûté-éssir ol.*' to be touched, affected (fayil of تأثّر). متبوع *métbou* a liege-lord, the sovereign of one's allegiance. متبوع مفخم *métbouyi moufakh'kham* august sovereign: مفخم méfoul of تفخیم. متصف *mouttasîf* endowed with (excellent) qualities (fayil of اتصاف *ittisaf,* VIII. of وصف). a. متمایز privileged, superior, the 5th civil grade of Ottoman nobility, pages 458—459 (fayil of تمایز *témayûz* § 624). a. مَسْموع *mésmou'* heard, audible. *mésmou olmaq* to be heard (méfoul of سمع). مطالعه *mûtala'a* perusing. نا متناهی *na mûténahî* endless, boundless; ناقابل *naqabil* incapable, impossible: نا *na-* negative Persian prefix to adjectives (§ 530), متناهی fayil of تَناهی 'end', VI. of نهایت (§ 625). قابل fayil of قبول 'accepting'. نشان ذیشان *nîshanî zishan* (§ 698). وجیه *véjih'* pleasing, prepossessing (Adj. of Qual. of وَجاهه beauty § 606).

تعليم قرائت Reading Exercise. (٣٧)

Home (Fatherland) *Vatan.*

Through what power does the mind reason that 'a square is different from a triangle', through the same power too the consciousness believes that 'the outside world is different from the fatherland'.

With those feelings with which sucklings love their cradle, the little ones the place where they live, young people the place where they gain their subsistence, old men their leisure nook, children their parents, father his family; with these same feelings man loves his country. These feelings do not imply an unreasonable natural affection, man loves his country because life which is the most precious gift of Providence begins by breathing the air of home.

Man loves his country because sight, the most glorious gift of nature, falls first upon his native land (at the first glance is fastened to the soil of his homeland).

Man loves his country because the substance of his body is a fragment of his fatherland. Man loves his country because the more he looks about himself the more he finds in every corner of it the sad recollections of his past days as it were embodied.

Man loves his country, because his freedom, his comfort, his rights depend upon it, (are existent only by fatherland). Man loves his country because it is the place of his ancestor's tombs, who are the cause of his existence, and is also the place where his children, the result of his life, make their appearance.

Man loves his country, because there, among the children of his fatherland, from community of language, unity of interests and abundance of friendship, a near relationship of heart and a fraternity of opinions result. Thus, just as his house is related to the city in which he lives, so is his country related to the outside world.

Man loves his country, because he is the holder of one portion of the sovereignty existing in his country with true right of possession.

Man loves his country because it does not mean some imaginary lines drawn by the sword of a conqueror or by the pen of a stateman. It is a sacred conception produced by the union of noble feelings, namely: nationality (patriotism), freedom, interest, fraternity, possession, sovereignity, reverence for ancestors, love of one's family and remembrance of one's youth.

٥٧ درس Lesson 57.

Arabic Compound Words.

تعليم قرائت Reading Exercise. (٣٨)

The Overthrow and Abasement of Tyrants.

An Abyssinian (negro) slave becomes by fortune the ruler of the world: a certain Kava shatters the kingdom of Zohak.

Do not trust in prosperity or be discouraged by adversity of the world (*dêhr*): the wheel of Fortune (*dêvran*) does not always turn in the same direction.

The oppressor is subjugated at last by oppression: the house of him who destroys homes shall surely be destroyed.

Since punishment which is like the crime is often seen: the file is ultimately ruined by the iron.

Hajjaj and Jengiz Khan are remembered with curses, but Noushirvan and Solomon are revered.

Is it possible to change by words the Truth? Is it possible to distinguish between blasphemy and faith (with words).

An idol-temple (*deer*) and a mosque are made of the same clay: a Moslem and a fire-worshipper are the same in God's sight.

There is a remedy for every affliction, every sufferer does not die: there is an end to all adversity (*mihnét* affliction) and a limit to all sorrow.

Endure wrong if you expect a glorious reward: think what injustice his brothers did to Joseph.

God will make the oppressors to say one day (as the brethern of Joseph said to their brother): Truly, God has appointed thee ruler over us. *Ziya Pasha.*

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٥٨ درس Lesson 58.

I. كلمات مترادفه *Kélimatî mûtéradifé* Synonymous words.

II. كلمات مسجعه *Kélimatî mûséj'ja'a* Symphonious Terminations.

III. كلمات متضادّه *Kélimatî mûtézaddé* Antonyms.

مترادف fayil of ترادف *téradûf* being synonymous. مسجّع méfoul of تسجيع *tésjee* a composing in rhymed prose (سَجع). متضادّ fayil of تَضادّ mutual opposition (VI. of ضدّ).

١٥٠ تعليم Exercise 150. ص ٤٠٣ p. 403.

I. 1. Man is regarded as an animal, but he has spirit, hands, mind and thought. He is the glorious ruler of all creatures and has an immortal soul. 2. This fountain was erected by the pious and benevolent Jerusalem pilgrim the late deceased Paul (Boghos) Kétéjian, whose sins have been forgiven (*maghfour*). 3. Though the Pope claims that he is infallible[1], yet none of the wise and experienced (owner of perfection) men believe it. 4. The names of animate beings are made plural in Persian by (adding) *-an* and inanimate beings by *-ha*. 5. Sell your precious property, do not reveal your distress to the cruel (coward). As long as his skull is sound, a manly man will always have a cap.

II. 6. At the same time in the main city too there broke out a dreadful fire. As it was impossible to extinguish it, many of the inhabitants of the city perished (passed into the world of annihilation) with their families. Many others who were in the height[2] of prosperity and happiness in the space of a few hours descended to the lowest degree of poverty and destitution[3]. Others who were injured were confined to bed[4]. 7. The heir-apparent to the English throne, the Prince of Wales, has started for a journey to India. 8. What opinion of you has your teacher És-séyyid Haji Kérim Éffendi? Is it a good or a bad opinion? 9. Sir, the said teacher always has a kindly regard for me. 10. I am ready and waiting for your order.

١٥١ ترجمه Translation 151. ص ٤٠٤ p. 404.

1. ١ خاطب مومی الیه (یاخود ناطق مشارالیه) حضار ذوی الوقار
حضراتی دیو خطاب ایدەرك نطقنه ابتدار ایله‌دی. ٢ صاحب امضانك
اقامتکاهی نره‌ده در؟ ٣ انکلیزجه‌ده Who کلمه‌سی ذوی العقول اولان
اسملره وَ Which ذوی العقول اولمایان اسملره بدل مستعملدر. ٤ عموجه‌م
اصحاب ثروتدن اولوب (عمیم اهل ثروت اولوب) اموالنك مقداری
لایحصا در. ٥ قوجامان اوغلی اهلیتلی بر صنعتکار اوله‌رق صنعتنده

[1] Correct the text to لایخطی *layoukhti*, also that of p. 396, 2nd line. [2] p. *évj* apex, summit. [3] *zarourét*. [4] Correct the text as: فراش (صاحب فراش or اسیر فراش *éseer firash*).

اهلیت کاملهسی وار در (صنعتنك اربابیدر) . فقط بیچاقجی اوغلی اهلیتسز بر کیمسه اولدیغندن اهل بیتی دائما فقر و ضرورتده در. ٦ ارباب حکمت و هنر انسانیته (بشریته) خدمات عظیمه ابراز واظهار ایتمشدرلر.

II. ٧ قوجهده حسن خط معلمی عزتلو حاجی ناهد افندی حضرتلری در. ٨ عدم اطاعتده بولونان طلبکانه (شاگردانه) معلم افندی دخی عدم رعایت وحرمتده بولونور. ٩ محل مذکورده بر ازدحام غفیر[1] موجود ایدی. شهرك مسلم وَ غیر مسلم اهالیسی اهل بیتلریله برابر (مع عائله) جملةً حاضر ایدیلر. ١٠ بندهکزك اقراض و استقراض کبی اعتیادی یوقدر. ١١ خانهٔ مذکورك ایجار وُ استیجار مسئلهسی ختام بولدی. ١٢ تعلیم و تربیه مسئلهسی بر ملت ایچون حیات و ممات مسئلهسی دیمکدر. ١٣ دینیکزك ایفا و استیفاسی باینده شمدیلك عدم امکان وار در (امکان یوقدر . دینکیزك ایفا و استیفاسی حال حاضرده امکانك خارجنده در) . ١٤ عالی مظفرّ افندی بو صبیّه وصیّ[2] (باخود ولیّ[2]) نصب و تعیین اولوندی.

تعلیم قرائت Reading Exercise. (٣٩)

ترکیب بند *Térkibi Bénd.*

(Extracts from the 8th, 9th and 12th cantos.)

The True One is the helper of those who trust in Him, some day the unhappy heart will be happy.

Do not trust much to the colour of the sky (*félék*), Fortune is the old Fortune (*félék*), because the unsteady character of Fortune (*félék*) is fickle.

Take refuge in God from the anger of the quiet man, because the kick of a mild-natured horse is very violent.

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[1] Or جم غفیر *jémmi ghafeer:* غفیر adj. qual. of غفر. [2] وَصیّ *vasee* patron, adj. qual. of وَصایت patronage. وَلیّ *vélee* adj. qual. of وَلَایت (§ 606).

That graceful smile (of rulers) has burnt up many lives: the lion too when intending to kill a man smiles.

Does a uniform give nobility to man of mean nature: even if you saddle a donkey with a gold laced pad, it is still a donkey.

An ill-natured man is tested by his conduct at a drinking party: drinking is a touchstone for distinguishing the disposition of a man.

It is necessary to punish those who are not corrected by advice: those who do not behave themselves well deserve to be cudgelled.

Money takes the place of faith and religion in the opinion of wealthy people: words of honesty and honour are left to the poor.

Wherever you cannot find ears ready to hear (to appreciate) your song, do not waste your breathe, change the tune.

Do not be defeated by your lusts like a woman, be a manly man: let not your senses govern (submit) you, you must govern your senses.

Those who are firm and steady flourish as a tree, whatever work you think you can do (you are capable of doing) persevere in it.

Know your limitations; either do not begin a work at all, or, if you begin it, finish it. *Ziya Pasha.*

مكالمه Conversation.

Words and Notes. 1. *mûsayid* fayil of مساعده *mûsa'adé.* 2. *imtidad ét."* to become prolonged (VIII. of مدّ ، مدّت space of time). 3. *tasmim* determination, resolving (II. of صمم): pl. *tasmimat.* 4. *mûkhtélif* diverse, various (fayil of اختلاف, VIII. of خلف). *tésadûf ét."* to meet with another by chance (VI. of صدفه). 5. *isabét édérsiñiz* you do well: *isabét* well, right. *isabét!* capital! well done! (IV. of صواب). 6. a. t. *saqatlîq* injury, damage. *vouqou* happening. 7. *tésviyé* to put in order; to settle (the account) II. of سوى § 616. 8. *tamir* repairing (II. of عمران). *mûmkin* possible (fayil of امكان). 9. *Allaha ìsmarladîq* com. *Allaha sîmarladîq.* a. p. *minnétdar* grateful. 10. *adémi mûsa'adé:* unfavourableness (§ 695 [8]). 11. *mou'améléyi mihman'nûvazanéñizdén* (§ 535) of your hospitality: *mou'amélé* action, act (III. of عمل). p. *mihman'-nûvazané: mihman* guest, *nûvaz* who kindly treats one, *-ané* Persian

affix § 528). 12. *mûstéfid ol.*" to be benefited (fayil of استفاده، X. of فائده). 13. *mûshérréf ol.*" to be honoured (fayil of تشریف، II. of تَشَرُّف). 14. إحترامات pl. of احترام *ihtiram* regard (VIII. of حُرْمَت). 15. *késbi fakhr ou shéréf ét.*" to gain glory and honour, to be honoured.

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٥٩ درس Lesson 59.

Euphonic Changes of the Letters.

ادغام *idgham* imposition. مدغم *mûdghém* imposed.
متحرك *mûtéharrik* vowelled. ساكن *sakin* quiescent.
حرفين *harféyn* two letters. متجانس *mûtéjanis* homogeneous.

متصل *mouttasîl* joint to another: Dual متصلين *mouttasîléyn*. ماقبل *maqabl* that which precedes (§ 676[9]); ماقبلندهكي *maqablindéki* the preceding (letter). مابعد *mabad* following; مابعدندهكي حرف *mabadîndaki harf* the following letter.

١٥٢ تعليم Exercise 152. ص ٤٠٩ p. 409.

Assimilation ادغام *Idgham.*

Infinitive.	Root, Remainder.	Measure.	*Natural form.	Assimilated form.
إختلال[1]	ختلل	Fayil	مُخْتَلِل	مُخْتَلّ *mûkhtéll*
إستمداد[2]	ستمدد	»	مُسْتَمْدِد	مُسْتَمِدّ *mûstémidd*
أكل[3]	√أكل	فاقل	أاكِل	آكِل *a-kil*
خصوص[4]	√خصص	فاقل	خاصِص	خاصّ *khass*
إنضمام[5]	نضمم	Fayil	مُنْضَمِم	مُنْضَمّ *mûnzamm*
أخذ[6]	√أخذ	فاقل	أاخِذ	آخِذ *a-khiz*

* The form in this column do not actually occur, but are given to show how the rule works.

Infinitive.	Root, Remainder.	Measure.	Natural form.	Assimilated form.
اِسْوِدَاد 6a	سودد	Fayil	مُسْوَدِدْ	مُسْوَدّ *mûsvédd*
اِضْرَار 7	ضرر	»	مُضْرِرْ	مُضِرّ *mouzirr*
تَمَام 8	√تَمَمَ	فَاقِلْ	تَامِمْ	تَامّ *tamm*
اِحْمِرَار 9	حمرر	Fayil	مُحْمَرِرْ	مُحْمَرّ *mûhmérr*
عُمُوم 10	√عَمَمَ	فَاقِلْ	عَامِمْ	عَامّ *ɛamm*
اِسْتِقْلَال 10a	ستقلل	Fayil	مُسْتَقْلِلْ	مُسْتَقِلّ *mûstaqill*
اِحْبَاب 10b	حبب	»	مُحْبِبْ	مُحِبّ *mouhibb*
قَرَار 11	√قَرَرَ	مَفْقَلْ	مَقْرَرْ	مَقَرّ *maqarr*
حُلُول 11a	√حَلَلَ	مَفْقَلْ	مَحْلَلْ	مَحَلّ *mahéll*
حُلُول 12	√حَلَلَ	مَفْقَلَةْ	مَحْلَلَهْ	مَحَلَّهْ *mahallé*
مُرُور 12a	√مَرَرَ	مَفْقَلْ	مَمْرَرْ	مَمَرّ *mémérr*
حَكّ 13	√حَكَكَ	مَفْقَلْ	مَحْكَكْ	مَحَكّ *méhékk*
خِفَّت 14	√خَفَفَ	اَفْقَلْ	اَخْفَفْ	اَخَفّ *ékhéff*
تَامّ 14a	√تَمَمَ	اَفْقَلْ	اَتْمَمْ	اَتَمّ *étémm*
صحيح 14b	√صَحَحَ	اَفْقَلْ	اَصْحَحْ	اَصَحّ *ésahh'*
قَلِيل 15	√قَلَلَ	اَفْقَلْ	اَقْلَلْ	اَقَلّ *aqall'*
عَزِيز 16	√عَزَزَ	اَفْقَلْ	اَعْزَزْ	اَعَزّ *é-azz'*
لَذِيذ 17	√لَذَذَ	اَفْقَلْ	اَلْذَذْ	اَلَذّ *élézz'*
جَلَال 17a	√جَلَلَ	اَفْقَلْ	اَجْلَلْ	اَجَلّ *éjéll'*
وِدَاد 18	√وَدَدَ	مَفْقَلَتْ	مَوْدَدَتْ	مَوَدَّتْ *mévéd'dét*
حُبّ 18a	√حَبَبَ	مَفْقَلَتْ	مَحْبَبَتْ	مَحَبَّتْ *méhab'bét*

Infinitive.	Root, Remainder.	Measure.	Natural form.	Assimilated form.
ضَرَرْ[19]	√ضَرَرَ	مَفْعَلَتْ	مَضْرَرَتْ	مَضَرَّتْ *mazar'rat*
سُرُورْ[20]	√سَرَرَ	مَفْعَلَتْ	مَسْرَرَتْ	مَسَرَّتْ *mésér'rét*
ذِلَّتْ[21]	√ذَلَلَ	مَفْعَلَتْ	مَذْلَلَتْ	مَذَلَّتْ *mézél'lét*

١٥٣ تعليم **Exercise 153.** ص ٤١٢ p. 412.

Modification of vav اعلال واو *Eelalî vav.*

Infinitive.	Root, Remainder.	Measure.	Natural form*.	Modified form.
دَوَامْ[1]	√دَوَمَ	فَاعِلْ	دَاوِمْ	دَائِمْ ****da'im dayim**
قَوْلْ[2]	√قَوَلَ	فَاعِلْ	قَاوِلْ	قائل ****qa'il, qayil**
خُلُوْ[3]	√خَلَوَ	فَاعِلْ	***خَالِوْ	خالى *khalee*
صَوْمْ[4]	√صَوَمَ	فَاعِلْ	صَاوِمْ	صَائِمْ ****sa'im sayim**
سُمُوْ[5]	√سَمَوَ	فَاعِلْ	سَامِوْ	سَامِى *samee*
نَوْمْ[6]	√نَوَمَ	فَاعِلْ	***نَاوِمْ	نَائِمْ ****na'im, nayim**
رِضَاءْ[7]	√رَضَى	فَاعِلْ	***رَاضِوْ	رَاضِى *razee*
اِصْطِفَاءْ[7a]	صطفو	Méfoul	مُصْطَفَوْ	مُصْطَفَا† *moustafa*

Words. 1. permanent. 2. consenting. 3. empty. 4. fasting (adjective). 5. sublime. 6. sleeper. 7. one who consents. 7a. pure.

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* The forms in this column do not actually occur, but are given to show how the rule works.

** (') This sign is to show the transliteration of Hémzé ء.

*** Vav with a vowel ésré (وِ -*iv*) is changed into long ى -*ee.*

† Or مصطفى with short élif.

Infinitive.	Root, Remainder.	Measure.	Natural form.	Modified form.
خَوْف[8]	√خوف	مَفْعَلَتْ	مَخْوَفَتْ*	مَخَافَتْ *mékhafét*
ذَوْق[9]	√ذوق	مَفْعَل	مَذْوَق*	مَذَاق *mézaq*
نَوْم[9a]	√نوم	مَفْعَل	مَنْوَم*	مَنَام *ménam*
كَوْن[9b]	√كون	مَفْعَل	مَكْوَن	مكان *mékian*
جَوَاز[10]	√جوز	مَفْعَل	مَجْوَز	مَجَاز *méjaz*
مَوْت[11]	√موت	مَفْعَل	مَمْوَت	مَمَات *mémat*
وُرُود[12]	√ورد	اِفْعَال	اِوْرَاد	اِيرَاد *iyrad*
وُصُول[13]	√وصل	اِفْعَال	اِوْصَال	اِيصَال *iysal*
وُجُود[14]	√وجد	اِفْعَال	اِوْجَاد	اِيجَاد *iyjad*
وُضُوح[15]	√وضح	اِفْعَال	اوضاح	ايضاح *iyzah*
وُقُوع[15a]	√وقع	اِفْعَال	اِوْقَاع	اِيقَاع *iyqa‘*
وُجُوب[15b]	√وجب	اِفْعَال	اِوْجَاب	اِيجَاب *iyjab*
عَفْو[16]	√عفو	اِسْتِفْعَال	اِسْتِعْفَاو	اِسْتِعْفَاء *istifa‘*
وَفَاء[17]	√وفو	اِسْتِفْعَال	اِسْتِوْفَاو	اِسْتِيفَاء *istiyfa‘*
وُضُوح[18]	√وضح	اِسْتِفْعَال	اِسْتِوْضَاح	اِسْتِيضَاح *istiyzah*

8. Fear. 9. Taste. 9a. Sleep. 9b. Place. 10. Metaphor. 11. Death. 12. To deliver, to cite. 13. To send. 14. Invention. 15. Explanation. 15a. To act; action. 15b. necessity. 16. Resignation. 17. To receive. 18. To ask an explanation.

* Vav with üstün (وَ -*vé*-) is changed into long élif -*ā*-.

Note. These meanings and those in the next three pages are the meanings of the words in column 5, not of those in column 1.

تعلیم ١٥٤ Exercise 154. ص ٤١٤ p. 414.

Modification of yé اعلال یاء *Eelali ya.*

Infinitive.	Root, Remainder.	Measure.	Natural form.	Modified form.
ایمان[1]	یمن	Fayil	میمن	مومن *mûmin*
زیارت[1a]	√زیر	فاقل	زایر	زائر* *za'ir, zayir*
زیادة[2]	√زید	فاقل	زاید	زائد* *za'id, zayid*
نیلان[3]	√نیل	فاقل	نایل	نائل *na'il, nayil*
سیران[4]	√سیر	فاقل	سایر	سائر* *sa'ir, sayir*
ایراث[5]	یرث، ورث	Fayil	میرث	مورث *mouris*
احتیاج[5a]	حتیج	Fayil	محتیج	محتاج** *mûhtaj*
انقیاد[5b]	نقید	Fayil	منقید	منقاد** *mûnqad*
ازدیاد[5c]	زدید	Fayil	مزدید	مزداد** *mûzdad*
ایجار[5d]	یجر، أجر	Fayil	میجر	مؤجر *moujir*
کسوت[6]	√کسو	افتقال	اکتساو	اکتساء *iktisa'*
نهایت[7]	√نهی	افتقال	انتهای	انتهاء *intiha'*
کفایت[8]	√کفی	افتقال	اکتفای	اکتفاء *iktifa'*
شکایت[9]	√شکی	افتقال	اشتکای	اشتکاء *istikâ'*
نهی[10]	√نهی	افقال	انهای	انهاء *inha'*

Words. 1. Believer. 1a. Visitor. 2. Redundant. 3. Worthy. 4. Other, remainder. 5. Testator. 5a. Needy. 5b. Submitted. 5c. Augmented. 5d. Landlord. 6. To wear a garment. 7. End. 8. To suffice. 9. Complaint. 10. An official written communication to a superior.

* These words are commonly pronounced as *zayir, sayir, nayil* (§ 41).
** The vowel is removed (§§ 701c, 702).

Infinitive.	Root, Remainder.	Measure.	Natural form.	Modified form.
10a خَفى	√خَفَى	اِفْقال	اِخْفاى	اِخْفاء *ikhfa'*
10b بَقاء	√بَقَى	اِفْقال	ابقاى	اِبْقاء *ibqa'*
10c رَخاوَتْ	√رَخَوَ	اِفْقال	اِرْخاو	اِرْخاء *irkha'*
11 سَقِى	√سَقَى	اِفْقال	اِسْقاى	اِسْقاء *isqa'*
12 جَرَيان	√جَرَى	اِفْقال	اِجْراى	اجراء *ijra'*
13 كِسْوَت	√كَسَوَ	اِفْقال	اِكْساوْ	اِكْساء *iksa'*
14 فَيضْ	√فَيَضَ	مَفْقَلْ	مَفْيَضْ	مَفاض *méfaz*
15 زِيادَهْ	√زَيَدَ	مَفْقَلْ	مَزْيَدْ	مَزاد *mézad*
16 حِيلَهْ	√حَيَلَ	مَفْقَلْ	مَحْيَلْ	مَحال *méhal*
16a رِضْوان	√رَضَوَ	مَفْقَلَتْ	مَرْضَوَتْ	مَرْضات *mérzat*
16b عُلُوّ	√عَلَوَ	مَفْقَلَتْ	مَعْلَوَتْ	مَعْلات *malat*
17 نُور	√نَوَرَ	مِفْقَلَهْ	مِنْوَرَهْ	مِنارَهْ *minaré*
18 رِعايَتْ	√رَعَى	مُفاقَلَتْ	مُراعَيَتْ	مُراعات *mûra'at*
19 لِقاء	√لَقَى	مُفاقَلَتْ	مُلاقَيَتْ	مُلاقات *mûlaqat*
20 صَفْوَتْ	√صَفَوَ	مُفاقَلَتْ	مُصافَوَتْ	مُصافات *mûsafat*
21 نَجْو	√نَجَوَ	مُفاقَلَتْ	مُناجَوَتْ	مُناجات *mûnajat*
22 دَواء	√دَوَى	مُفاقَلَتْ	مُداوَيَتْ	مُداوات *mûdavat*
23 بَهاء	√بَهَى	مُفاقَلَتْ	مُباهَيَتْ	مُباهات *mûbahat*
24 نَفِى	√نَفَى	مُفاقَلَتْ	مُنافَيَتْ	مُنافات *mûnafat*

10a. To hide. 10b. Confirming. 10c. To loosen. 11. Giving to drink. 12. To perform. 13. To wear. 14. Abundance. 15. Auction. 16. Cunning, skill. 16a. Will. 16b. Sublimity. 17. Lighthouse. 18. Respect. 19. Interview. 20. Amity. 21. Supplication. 22. Medical treatment. 23. To vaunt. 24. Discord.

Infinitive.	Root, Remainder.	Measure.	Natural form.	Modified form.
25 كَفَتْ	√ كَفَ	مُفاقَلَتْ	مُكافِيَتْ	مُكافات *mûkiâfat*
26 جَزاء	√ جَزَى	مُفاقَلَتْ	مُجازَيَتْ	مُجازات *mûjazat*
27 اِرادَه	رود	Méfoul	مُرْوَدْ	مُراد *mûrad*
28 اِقامَتْ	قوم	Fayil	مُقْوِمْ	مُقيم *mouqeem*

25. Reward. 26. Punishment. 27. Will. 28. Resident.

Modification of Elif and Hémzé اعلال الف وَ همزه

Infinitive.	Root, Remainder.	Measure.	Natural form.	Modified form.
1 أَجْرَتْ	√ أَجَرَ	اِفْعَال	أأجار	اِيجار *iyjar*
2 اِيجار	أجر	Fayil	مُئْجِرْ	مؤجر *moujir*
3 أَجْرَتْ	√ أَجَرَ	اسْتِفْعَال	اِسْتِئْجار	استيجار *isteejar*
4 اِسْتِيجار	ستأجر	Fayil	مُسْتَئْجِر	مُسْتَأْجِرْ *mûsté'jir*
5 أَنْف	√ أَنَفَ	اِسْتِفْعَال	اِسْتِئْناف	اِسْتيناف *isteenaf*
6 أَصْل	√ أَصَلَ	اِسْتِفْعَال	اِسْتِئْصال	اِسْتيصال *isteesal*
7 تَأْليف	ألف	Fayil	مُئَلِّفْ	مُؤَلِّفْ *mûéllif*
8 تَأْسيس	أسس	»	مُئَسِّسْ	مُؤَسِّسْ *mûés'sis*
9 تَأْثير	أثر	»	مُئَثِّرْ	مُؤَثِّرْ *mûéssir*
10 تَأْدِيَه	أدى	Méfoul	مُئَدّا	مُؤَدّا *mûvédda*

1. Leasing. 2. Landlord. 3. Hiring. 4. Lessee. 5. To appeal. 6. Uprooting. 7. Compiler. 8. Founder. 9. Influential. 10. paid.

تعليم قرائت Reading Exercise. (٤١)

The Prophet's Speech. (p. 426.)

The venerable Prophet, on a Friday, riding on his camel, attended by believers one hundred in number, left Qouba and departed towards the main city of Médina. On the way he turned to his left and halted in the settlement of the children of Salim Ben Of, in the upper part of the valley called Ranouna. There he recited a very eloquent speech and performed his Friday prayer.

This is the very first Friday prayer which the Seal (last) of the Prophets performed. And this is his first speech (*khoutbé*), the translation of which is given below in brief.

The venerable prophet rose up and, after praising and glorifying God in a very suitable way, spoke thus:

"O people, prepare for your future state during your lifetime. Know of a surety that in the Resurrection day (it will be stricken to the head of) everyman will be reprimanded and will be asked about the sheep which he left without a shepherd (astray). Afterwards God will speak to him ... but how will he speak? He has no translator, no chamberlain, He will say personally: 'O, My servant! did not My prophet come to you and communicate to you (my commands)? I have given you property, blessing and favour; what have you prepared for yourself.'

"That person also will look to his left and right but will not see anything (alms etc.). He will look to his front, and there he will see but hell. Therefore every one that can save himself from the fire of hell, even with half a date, let him do that good work. If he cannot afford even that, at least let him deliver himself with the Beautiful Sentence. (Saying There is no god but God and Mouhammed His prophet p. 251) Because through that Sentence from a ten-fold to 700 folds reward (*sévab*) will be given by God for one good action (*khayr*)."

May the peace (greeting) and the mercy and the blessing of God be upon the Prophet of God!

Jévdét Pasha.

Note. a. ثواب *sévab* is the eternal reward promised to man by God for his conduct on earth.

The Turkish Appendix.

بدرقهٔ لسان عثمانی

یعنی

لسان عثمانینك تحصیلنه مخصوص سهولتبخش بر اصول

Bédréqayi Lisanî Osmani

yani

Lisanî Osmaniniñ Tahsiliné Makhsous Souhoulétbakhsh Bir Ousoul

A Guide to the Ottoman Language

which is

An Easy Method of Studying the Ottoman Language.

Page	2	corresponds	to	the	1st.	page	of	the	Grammar.
»	3	»	»	»	6—11	»	»	»	»
»	4	»	»	»	12—13	»	»	»	»
»	5	»	»	»	14	»	»	»	»
»	6	»	»	»	15—17	»	»	»	»
»	7	»	»	»	18—20	»	»	»	»
»	8	»	»	»	20—21	»	»	»	»
»	9	»	»	»	21—22	»	»	»	»
»	10	»	»	»	23—29	»	»	»	»
»	11	»	»	»	29	»	»	»	»
»	12	»	»	»	30	»	»	»	»
»	13	»	»	»	30	»	»	»	»

I. Miscellaneous Documents.

سندانك انواعی *Sénédatîñ Énvayi.*

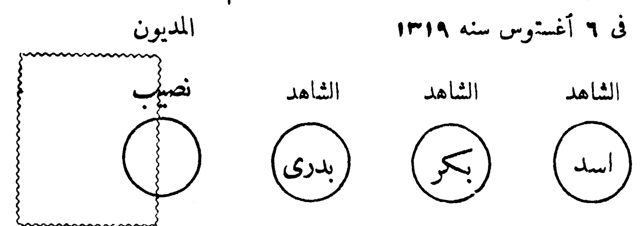
١ *Adee Déyn Sénedi* عادی دین سندی

یالکز ٤٠٠٠ غروشدر

بادئ تسطیر سند ادلدرکه

تاریخندن اعتباراً[1] طقسانبرکون وعده[2] وبهر[3] لیرایه شهری[4] یکرمی بش
پاره فائضله[5] تجاران متعبراندن[6] ازمیرلیان اوحانس افندی یدندن[7] بر وجه
بالا[8] یالکز درت بیك غروش اخذ و استدانه ایلدم[9].

فی ٦ آغستوس سنه ١٣١٩ — المديون



Translation.

4000 piastres. $\frac{6.}{19.}$ Aug. $\frac{1319.}{1903.}$

Know all men by these presents, that, 91 days after date (I promise to pay) together with the interest, 25 paras per £ each month ($7\frac{1}{2}$ %) to the esteemed merchant Mr. John Izmirlian the sum of four thousand piastres, as is mentioned above, which I received from him.

Witness	Witness	Witness	Debtor
Eséd	*Békir*	*Bédri*	*Nasib.*

Words. 1. a. *itibar* esteem, consideration (VIII. of *'ibrét*): *itibarén* considered, beginning; after (Adverb § 681). 2. *vadé* date for payment, maturity. 3. p. *bé-hér* to each (§ 557b). 4. a. *shéhree* monthly (§ 579). 5. a. *fayiz* interest (fayil of *févz*). 6. a. *tûjjaran* pl. of *tûjjar* (§ 512). a. *mûtébér* esteemed (méfoul of *'itibar*). 7. a. *yéd* hand. 8. as it is mentioned above (§ 557 f.) *i. e.* in the heading. 9. a. *akhz ét.''* to take, receive (§ 272). a. *istidané* to borrow. (X. of *déyn* § 631.)

Notes: I. *Sénedatîn Énvayi* Miscellaneous Documents: *sénédat* pl. of *sénéd* documents; *énva'* pl. of *név'* kind. The documents are divided into three classes: *Sénédatî adeeyé* (pl. of *sénédi adi, adi sénéd*) Ordinary Notes, *Sénédatî Résmiyé* Official Notes or Documents, *Sénédatî Tûjjariyé* Commercial Notes. Official Documents are those

which are drawn up in the presence of or by the Court (title-deeds etc.). Commercial Notes are drawn up by merchants. Ordinary Notes are non-official and non-commercial papers and circulated among the common people.

II. *Badiyi téstiri sénéd ol dour ki, Bayisi tahriri sénéd ol dour ki, Véjhi tahriri hourouf ol dour ki* 'the reason of the compilation of the note is that' are terms which were used at the beginning of any deed; but now are getting obsolete.

III. Dates for payment (*vadé*), is given in odd numbers, as: 11, 21, 31, 61, 91, 121, 181, 361.

IV. بمنه تعالى *Biménnihi Ta'ala* or the construction sign as it is seen in the text, is always put before beginning any writing, address of letters etc. meaning 'by the Grace of God'.

V. *Élmédyoun* 'the debtor' must be put over the signature or seal of the debtor.

VI. Usually in the deeds there are witnesses. The word *Esh-shahid* الشاهد denoting 'the witness' must be put over the names.

VII. The present note renders the money payable in current money, that is counting the £t. 108 piastres. If it is payable in gold, *i. e.* counting the £t. 100 piasters, then it is necessary to add '*deôrt bin ghouroush sikkéyi khalisé* or *sagh para*. *Rayij para* mean current money. The government receives the méjidiyé as = 19 piastres and the pound as = 102 piastres.

VIII. The date is given at the end of the notes or letters. The sign before the day of the month stands for ﻓﻰ *fi* 'in, at' (§ 671, i), and that under the date of the year is for سنه *séné* 'year'.

IX. *Yalîñiz* 'only, simply' is a term added before the amount of the debt, if the interest is not included in that amount. It shows that the amount is only the capital.

X. Signatures alone are not valid among Moslems. It is necessary to affix the seal or the stamp of the 2nd finger. But among Christians either a seal or signature is sufficient. The dots of the signatures were omitted in olden times, but now it is customary to put them in.

XI. The orthography of Notes and official papers differs from that of literature. The use of the vowels in Turkish words is limited. The orthography of pages ١٤ — ٢٠ ، ٢٠ — ٢٦ differs from that of the remaining pages and from the orthography of the Key.

XII. Revenue stamps are applied at the end of Notes, in proportion to the amount contained in them.

From	1	piastres	to	100	10	paras
»	101	»	»	1000	20	»
»	1001	»	»	2000	1	piastres
»	2001	»	»	4000	2	»
»	4001	»	»	6000	3	»

And beyond for each 2000 piastres add 40 paras.

٢ پولیچه سندی *Politsa Sénédi* A Draft.

لیرای عثمانی: عدد ٦٠

قیصریه‌ده وزیر خاننده بالیقجیان آرتین افندی‌یه

تاریخدن اون بر کون صوکره اشبو پولیچه‌ملك حاملی[1] بولنان کباریان
کیرکور اغایه و یا امرینه[2] بر و جه بالا یالیکز آلتمش عدد لیرای عثمانی
تأدیه ایدوب[3] حسابه کچیره‌سکز[4] . بدلی نقدا اخذ اولنمشدر[5].

مرزیفون — فی ٥ حزیران سنه ١٣١٩

(نوری) — جیرو[6]

اسان عثمانی معلمی[7] مهری افندی‌یه تأدیه ایده‌سکز . بدلی حساباً
مأخوذ دره[8] . فی ١١ حزیران سنه ١٣١٩ — کباریان کیرکور

£T. 20.00 Merzifoun, $\frac{5.}{18.}$ June $\frac{1319.}{1903.}$

Eleven days after date pay to the holder of this draft Mr. Gregor Kibarian, or order, twenty Turkish pounds, value received, and charge to my account. *Nouri.*

To Mr. Pascal Baliqjian,
Vezir Han, Cæsarea.

Indorsement.

Pay to Mihiri Efféndi, teacher of the Ottoman language. Value received on account.

$\frac{11.}{24.}$ June $\frac{1319.}{1903.}$ *Gregor Kibarian.*

Notes and Words. f. *Politsa, policha* draft (It. polizia). 1. a. *hamil* bearer, holder. 2. a. *émr* order. 3. a. *téédiyé ét."* to pay (II. of *éda* 616). 4. a. *hisaba géchirmék* to charge to the account. 5. a. *bédél* value. a. *naqdén* by cash (Adverb 681) *akhz olounmoush dour* received. 6. f. *jiro* endorsement (It. giro). 7. teacher. 8. *hisabén* on account (§ 681), *mékhouz* received, taken (méfoul of *akhz*).

٣ امر سندی یاخود بونو *Emr Sénédi* *yakhod* *Bono.*

لیرای عثمانی: عدد ٤٥

ذخیره تاجری[1] حرمتلو[2] کریم افندیدن مبایعه ایلدیکم[3] مال بدلی[4] اولەرق

Words. a. *Emr sénédi, Emré mouharrér sénéd* note on order. f. *bono* note (It. *buono*). 1. a. *zakhiré tajiri* corn merchant. 2. esteemed. 3. a. *mûbaya'a* to buy (III. of *béy'* 618). 4. a. *bédél* value.

بر وجه بالا یالیکز قرق بش عدد لیرای عثمانی دینم اولوب تاریخدن اوتوز
بر کون مرورنده[5] کندی امرینه ادا ایده‌جکم.
فی ٩ اغستوس سنه ١٤١٨ درسعادت.

مرادیان

مهر

A Note of Hand.

£T. 45.00 Constantinople, $\frac{9.}{21.}$ August $\frac{1318.}{1903.}$

Thirty-one days after date I promise to pay to the order of the esteemed Kérim Efféndi, the corn merchant, the above mentioned amount, *i. e.* forty-five Turkish pounds due by me; value received in merchandise.

Mouradian.

5. a. *mûrour ét.*" to pass.

٤ A Receipt مقبوض سندی *Maqbouz Sénédi.*

£T. 8.00 Merzifoun, $\frac{6.}{19.}$ Sept. $\frac{1310.}{1894.}$

Received of Mr. Khachadour, College student, the sum of eight Turkish pounds, on account, for six months' school expenses, from the beginning of Sept. till the end of February 1903.

George White,
Treasurer of Anatolia College.

400 Piastres Constantinople, $\frac{12.}{25.}$ July $\frac{1319.}{1903.}$

Received from the Treasury of Public Instruction my monthly salary for July 1319, four hundred piastres.

Mihri,
Turkish teacher of the Armenian School in Yédikoulé.

٥ A Chéque چك غونه‌سی *Chék nûmounési.*

£T. 100.00 Samsoun, $\frac{6.}{18.}$ Dec. $\frac{1315.}{1900.}$

At sight pay to Mr. Bedros Papazian one hundred Turkish pounds.

Ahméd.

Words. p. *nûmouné* form.

٦ ابرانامه *Ibranamé.*

تاریخ ابرانامه‌یه[1] دکین[2] پازارجی اوحانس اغا ذمتنده[3] اولان حقوقمك[4]
کافه‌سنی[5] اخذ و استیفا ایلمش[6] اولوب آرتق کندیسنده بر کونا[7] حق[4]
ومطلوبم[8] قالمادیغی بیان اولنور[9].

فی ۹ ایلول سنه ۱۳۱۹ وان.

اشکه‌ناز

مهر

A Quittance.

Van, $\frac{9.}{22.}$ Sept. $\frac{1319.}{1903.}$

I hereby acknowledge that all my accounts with Pazarjî Ohanness Agha up to the present date are settled, and that I have no kind of claim on him. *Ashkanaz.*

Words: 1. a. p. *Ibra namé* a declaring another free from debt to one's self, an acquitting (IV. of برائت *béra'ét* innocence § 620); *namé* letter, paper (§ 538). 2. t. *déyin, dégin* until, till. *Dék, déyin,* for *qadar,* are not much used in speech and elegant language, they are retained in official forms (§ 234). 3. a. *zimmét* obligation, self, himself, by. 4. a. *houqouq* claims, a right, claimable by right (pl. of حق *haqq*). 5. a. *kîaffé* all, the whole. 6. a. *isteefa ét.''* to receive (X. of وفاء § 631). 7. *bir gêona, bir gûna* any kind, anything. 8. a. *matloub* claim (méfoul of *taléb*). 9. a. *béyan ét.''* to declare.

٧ Guarantee کفالتنامه *Kéfalétnamé.*

18. June 1298.
1. July 1882.

I guarantee that,

Hon. Hagop Efféndi Matteossian, an Ottoman subject, who has applied to open a printing-house, will publish only such books as are not injurious to the interests of the state and the dominion; and that he will behave according to the Press Code. For which this guarantee-paper is given to the Sublime Government. *Stépan Mardigian.*

٨ A Contract قنطوراطو *Qontourato.*

Mérzifoun, $\frac{1.}{14.}$ Okt. $\frac{1319.}{1903.}$

I hereby lease my field of six acres, with its defined boundaries, situated in the locality called Pasha Dérési in Merzifoun, to Ali Agha the gardener, on the following terms:

He may plant there whatever he desires; the fruit of the trees will belong to him. The rent is £T. 15, per annum, payable in advance.

Period: from the first of Qasîm till the end of Khîdîréllèz.

Sivaslian.

٩ Power of Attorney وكالتنامه *Vékîalétnamé.*

Know all men by these presents that:

Having a claim of £T. 70 on Raphael Agha, hotel keeper, dwelling in Remzi Efféndi Han, Nourou Osmaniyé, Constantinople, I do hereby make, constitute and appoint Hon. Margarios Efféndi, the eminent lawyer, residing at No. 6 Arnavout Han, as my attorney, with full power to collect and deliver to me the aforesaid sum of money and to do and perform all necessary acts in execution and prosecution as I might do were I personally present.

For which purpose I sign this power of attorney and deliver it to him

$\frac{7.}{19.}$ July $\frac{1316.}{1900.}$ *Dikran Hagopian,*
Residing in Kilisé Han, Constantinople.

I hereby certify that the above signature is the personal signature of Mr. Dikran Hagopian.

Notary Public of Constantinople[1].

1. *mouqavélat mouhar'rirliyi.*

١٠ Certificates from the Community Councils.

As Mardiros Agha the son of Sérkis, resident[1] in our village (or street) is going to purchase[5] for the sum of 24000 piastres the wooden[3] house[4] owned[2] by Zékéria Agha the son of Youssouf, No. 46 Chorlou street, this certificate is delivered in order to show that the said purchaser[6] is an Ottoman subject.

Council of the Protestant Community
of Mounjousoun, Cesarea.
Preacher 1st Bailiff 2nd Bailiff.

١١ As the orphans[12] Hadijé and Nouriyé[11], who were long since left[7] without support[10] by the late[9] Salih Agha, formerly captain in the First Company of the First Regiment[8] of the Second Imperial Army Corps, are resident in our street:

Words. 1. *mûtéměkkin* dwelling (fayil of *téměkkûn*). a. *véléd* the son, used for non-Moslems, while *bén* is used for Moslems (§ 669[3]). 2. a. *mûtésarrîf ol.*" to own. 3. a. *akhshab* timber (pl. of *khashéb*). 4. a. *ménzil* house. 5. a. *ishtira, mûbaya'a* to buy. 6. a. *mûshtéri* customer (fayil of *ishtira*). 7. a. *mouqaddéma* formerly (mefoul of *taqdim*, adverb § 681). 8. p. *piyadé* infantry, *alay* regiment, *bölûk* company, *yûzbashî* captain. 9. a. *mûtévéffa* deceased (méfoul of *tévéffi*, V. of *véfat* § 623). 10. p. *bivayé* without support, helpless (*bi-* 'without' § 530). 11. p. *naman* pl. of *nam* names. 12. a. *éytam* pl. of *yétim* orphan.

This certificate is sealed[16] and delivered in order to show that they are now[13] living[14] and that Hadijé is not married[15] yet.

Council of the Moslem Community
of Haji Bali, Merzifoun.
Imam 1st Bailiff 2nd Bailiff.

13. a. *él-an* now, at present. 14. p. a. *bér hayat* living. 15. *éré varmaq* to marry (said of a woman). 16. a. *bit témhir* sealed, sealing, (*bi-* § 671 b and *témhir* II. of p. *mûhr* seal).

۱۲ Diploma اجازتنامه *Ijazétnamé.*

دارندهٔ وثیقه[1] واهان کغام افندی مکتبمزك علوم و السنهٔ مقررەسنی[2] ترتیب مخصوصی[3] وجهله[4] تدرس و تحصیل ایتمش[5] و حسن حال و اخلاق حمیدەسیله[6] هیئت معلمونك[7] توجهنه[8] مظهر اولدیغندن[9] فنون و ادبیات[10] اجازتنامەسنه[11] معادل اولان[12] اشبو علوم علیه[13] شهادتنامەسی حسب المدیریه[14] طرفمزدن بالامضا افندئ مومیالیه یدینه اعطا قلندی.

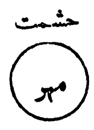
فی ۸ تموز سنه ۱۳۱۰

آناطولیه قولەجی هیئت مدیرانی طرفندن آناطولیه قولەجی هیئت معلمونی طرفندن
ادوارد ریکس رئیس: چارلیز ترانسی

۱۳ Certificate شهادتنامه *Shéhadétnamé.*

حامل وثیقه زیور بن خضر افندینك درت سنه مکتبمزه مداومتله[16] علوم و السنهٔ تدریسکردەیی[17] منتظماً[18] تدرس و تحصیل ایتمش و بو مدت ظرفنده متوالیاً[19] ابراز شعار حسن سیرتله اثبات تأدب ایلمش[20] اولدیغندن اشبو شهادتنامه افندئ مومیالیه یدینه اعطا قلندی.

فی ۸ ایلول سنه ۱۳۱۹ برهان ترقی مکتبی مدیری
حشمت



The bearer of this diploma,[1] Vahan Kégham Efféndi has studied[5] science and the languages in our school according[4] to the regular[3] programme[2] and by his good behaviour and excellent character[6] has earned[9] the respect[8] of the Faculty[7]. For which, cause as the directors[14] (of this institution), we award

him this diplom of higher sciences[13] equal[12] to the certificates[11] of science and literature[13].

8. / 21. July 1310. / 1894.

On behalf of the Managers[15] of Anatolia College:
Edward Riggs.

On behalf of the Faculty of Anatolia College:
Charles Tracy, Director.

Words. 1. p. *daréndé* bearer, holder (§ 549). a. *vésiqa* certificate (§§ 582, 646). a. p. *ijazét namé* diploma, (IV. of *jévaz* § 620). 2. a. *ouloum, fûnoun* (pl. of *'ilm, fénn* science). a. *élsiné* pl. of *lisan* language § 642), *mouqarréré* appointed (méfoul of *taqrir* § 634 a, agreeing with the noun § 656). 3. a. *tértib* arrangement, program (II. of *rûtbé* § 615). a. *makhsous* especial, appointed (méfoul of *khousous*). 4. *véjhlé* com. *véchlé* according to, in the manner of. 5. a. *tédérrûs, tahsil* to study, to learn (V. of *dérs,* II. of *housoul*). 6. a. *hûsn, hûsûn* probity, beauty. *hal* behaviour (§ 695[6]). a. *akhlaq* pl. of *khoulq* character. *hamidé* praised (ad. qual. of *hamd*). 7. a. *hiyéti mou'allimoun* the assembly of teachers, *i. e.* faculty. 8. a. *tévéjjûh* favour, regard. 9. a. *mazhar ol.*" to be subject of (n. w. mim of *zouhour*). 10. a. *édébiyat* literature. 11. *ijazét namé* See No. 1. 12. *mou'adil* equal (fayil of *mou'adélé*). 13. a. *ouloumou allijé* higher sciences. 14. a. *hasbél mûdiriyé* in accordance with the managers: *hasb* adverb. 15. a. *hiyéti mûdiran* the assembly of directors *i. e.* the managers. 16. a. *mûdavémét* assiduity, attendance. 17. a. p. *tédriskérdé: kérdé* made, done (§ 555). 18. a. *mûntazamén* completely (méfoul of *intizam* and adverb). 19. a. *mûtévaliyén* consecutively, successively (fayil of *tévali* § 634 c). 20. a. *ibraz* to show (IV. of *bûrouz*). a. *shiyar* token, sign. a. *siyrét* character. a. *isbat ét* to prove, affirm. *téeddûb* decorum. a. *Bûrhanî Téraqqî* proof of progress.

II. Miscellaneous Letters

مكتوبات متنوعه ***Méktoubatî Mûténévviya.***

١٤ سال جديد تبريكنامه‌سى

آماسيه‌ده شرفمقيم عزتلو عبدالرحمن افندى‌يه

سوكيلى پدرم!

تجديد سال[1] مناسبتيله حسيات شكران و صداقتمى تكرار ايله[2] كسب فخر و شرف ايلرم[3] . سنه‌لر تجدد ايتدكجه عبوديتم تزايد ايتمكده[4]؛ افنديزدن

Notes. 1. a. *jidd* earnestness; Adj. Qual. *jédid* new (§ 606). *téjdid ét.*" to renew, renewal (§ 615). *téjéddûd* to be renewed (§ 622). p. *sal* year. 2. a. t. *mûnasibétiylé* on the occasion. a. *hissiyat* feelings (pl. of *hissi*). a. *shûkran* thankfulness. a. *sadaqat* fidelity. a. *tékrar* to repeat. *ilé* for *édérék*. 3. a. *késb ét.*" to have, to gain. a. *fakhr* glory, pride. *shéréf* honour. 4. a. *ouboudiyét* gratitude. *tézayûd ét.*" to increase (VI. of *ziyadé*).

اوزاق طورمغه مجبور اولدیغمی دوشوندکجه کدرم تشدد ایله‌مکده در.
سزی کمال خلوصله[5] سون زوجه‌م؛ دعای تمادئ عمر و اقبال عالیکز ایله
مشغولدر[6] . هر حالده توجهات[7] سامیهٔ ولی النعمیلرینك بقاسنی[8] استرحام ایله
ختم کلام ایلرم افندم[9] . فی ۳۱ کانون اول سنه ۱۳۲۵ مخدومکز[10]

مرذیفوندن صرافیم

5. a. *téshéddûd ét.*" to become abundant, strong (V. of *shiddét*). *khoulous* sincerity. *kémal* perfection (§ 695[11]). 6. a. *éômr* life. *iqbal* prosperity (IV. of *qaboul*). a. *témadi* long continuance (VI. of *médi*). *méshghoul* busy, occupied (méfoul of *shoughl*). 7. *hér haldé* on every occasion, condition. *tévéjjûhat* regard (pl. of *tévéjjûh* (§ 647). 8. a. *sami, samee* high, esteemed (fayil of *sémou*). *véli niyami: vélee, véli* patron. *niyam* pl. of *nimét* favour, ى is for nisbé (§ 641). a. *baqa* permanency, enduring. 9. *istirham* to beseech, to ask. *khatmî kélam* Persian Izafét. *khatm* to finish, *kélam* word. 10. a. *makhdoum* son (méfoul of *khîdmét*).

Congratulation on the New-Year.

Merzifoun, $\frac{\text{31. Dec. 1322.}}{\text{12. Jan. 1908.}}$

My dear father.

I feel myself greatly honoured by having the opportunity of once more assuring you of my fidelity and gratitude as is suitable on New Year's Day.

With the increase of years my gratitude increases, though I am sorry that I am obliged to remain far from you.

My wife who loves you most sincerely continues to pray for the long continuance of your life and prosperity. I conclude with a request for the continuance of your favour.

Your son

Seraphim.

(Address) The honourable Abdûrrahman Efféndi

Amassia.

١٥ ازدواج تبریکنامه‌سی *Izdivaj Tébriknamési.*

Congratulation on Marriage.

Constantinople, $\frac{1.}{14.}$ May $\frac{1324.}{1908.}$

Rev. Bedross Izmirlian.

My Dear Sir.

I have the honour to present my congratulations on the marriage of your daughter. The entrance of our daughter into such an esteemed and respectable family is an event that will

be looked upon with great joy. I am very sorry that I could not be present at her wedding. May the Most Merciful God bestow his blessings upon both the families thus united.

Your friend
Mania.

١٦ تعزيتنامه *Ta'ziyétnamé.*

مرزيفونده تجاران معتبراندن آرام عفيف افندى يه

قارداشم افندم!

غونه‌غاى فضل و عفت اولان خاندان عاليلرينك دست بيداد اجلده دوچار اولديغى ضياع عظيمدن دولايى¹ عائله‌جه² حددن افزون مكدر و دلخون اولدق. بو مقوله احوال طاقتكدازده³ مرهم تعديل اولان صبر جميل ربانينك⁴ بر آن اقدم قلوب مستمندانه‌لرينه وروديله⁵ سكونتبخشِ الم اولمه‌سنى جناب حى لايموتدن بالتضرع نياز ايلمه‌كده‌يم⁶.

همدرديكز: يعقوب

فى ٦ شباط سنه ١٣١٩ واندن.

مهر

Words. 1. a. *taziyé* consolation (II. of عزاء). p. *nûmouné nûma* serving as an example, pattern (§ 535). a. *fazl* munificence. *îffét* chastity. p. *khanédan* noble family, household. p. *dést* hand. p. *bidad* cruel, unjust. a. *éjél* death. p. *dûchar ol.''* to be subject to, to suffer. 2. a. *zîya'* loss. *azim* great. *ayilé* as a whole family. *hadd* limit. p. *éfzoun* more, beyond. 3. a. *mûkéddér* grieved. p. *dilkhoun* heart-bleeding (§ 537). a. *maqoulé* (fem. of *maqoul*) said, resembling, such. a. *ahval* events. a. p. *taqatgûdaz* melting the strength, grievous. 4. *mérhém* vulg. *méhlém* salve. *tadil ét.''* to lighten, to soothe. a. *sabr* patience. a. *jémil* praiseworthy. a. *rébbani* divine (§ 580[e]). 5. a. *qouloub* hearts (pl. of *qalb*); p. مستمند *mûst-ménd, mûstéménd* sad, humble (*mûst* grief + *ménd*, § 532). a. *vûroud* reaching. *ilé* for *vé, édérék.* 6. a. *sûkûnét* submission, *sûkûnét bakhsh'* submissive (§ 535). حى *hayy* living: adj. qu. of *hayat*. *layémout* immortal (§ 694[3]). a. *bittazarrou'* humbling oneself in prayer. p. *niyaz ét.''* to ask. p. همدرديكز fellow sufferer (not همدديكز).

Letter of Condolence.

Mr. Aram Afif Eff, Van, $\frac{6.}{19.}$ Feb. $\frac{1319.}{1903.}$
Merzifoun.

Dear Brother,

Our heart (the heart of our family) is bleeding and deeply grieved at the great loss which your family has suffered at

the cruel hand of Death; your family, which has been an example of grace and chastity.

We ask with great humility from (the immortal and ever-living) God that patience, worthy of divine praise, which is a soothing balm for such events as sap the strength of man, be soon bestowed on your sad heart, and may your afflictions be relieved.

With much sympathy:
Yakoub.

١٧ ال ایشی هدیه سندن دولایی بر دوستنه تشکرنامه

A Letter of Thanks to a Friend on the Occasion of a Present of a Piece of Needlework.

Broussa, 17./30. August 1319./1905.

Mr. Sélim Sîrry,
Adrianople.

My dear Friend,

I am much obliged for your kind present. I assure you that nothing has pleased me so much. Everybody admired your present. These things are very valuable in my sight because they are the work of your skilful hands. I must thank you for your kindness. In thus expressing my feelings I take the opportunity of begging the continuance of your favour.

Yours
Férid.

١٨ A Letter of Apology معذرتنامه *Ma'zérétname.*

Angora, 1./13. May 1323./1907.

Dear Brother,

I know what great negligence I have shown in not being able to answer your letters. But if you know the number of my engagements, instead of blaming me you would even pity me. I need your love and sympathy. To with draw your loving hand from me means to multiply my afflictions. I await your letter eagerly (by four eyes).

Yours affectionately
Abdoullah.

١٩ A Letter of Introduction توصیه‌نامه

My dear Friend,

I have the honour to introduce to you my esteemed friend Sélim Effendi. I am sure that the necessary help and consideration will not be refused by your kind heart, which I have so long known well. All the kindness you bestow on him will be regarded as done to me, so by one kind action you will oblige two persons.

Yours truly.

۲۰ Invitation to a Wedding ولیمه جمعیتی دعوت تذکرهسی

1./13. August 1312./1896.

Sir,

By the grace of God, next Thursday about five o'clock (Turkish) my wedding entertainment is (arranged) to be held at my house. I should be very much obliged if you could honour this entertainment with your presence (which is my sincerest desire).

۲۱ Invitation to a Social عائلهجه بر جمعیته دعوتنامه

A social gathering will be held in our house on the 7th of the present month (O. S.) at 1 o'clock (P. M. Turkish). Your presence and that of your family is (especially) requested.

۲۲ A Favourable Answer جواب موافقت

Many thanks for your kind invitation, which I have much pleasure in accepting.

۲۳ Invitation دعوت تذکرهسی *Davét Tezkeresi.*

Dear Sir,

The yearly examination of the pupils of our school being finished now, the awarding of prizes will take place on Tuesday the 11th of the present month at 1.30 P. M. For the purpose of brightening our entertainment with the presence of your honourable person, please honour us kindly and condescendingly and oblige us (make me sharer of glory and happiness). By this request I hasten to present my regards.

III. Petition عرضحاللر *Arzîhallar*[1].

۲٤ To the Illustr. Minister of Public Instruction.

Your Excellency,

I beg you to grant me a permission for the printing and publication of my work entitled[2] 'A Dictionary, English Armenian', the manuscript[3] of which is presented[4] with my humble petition[5].

8./20. Dec. 1307./1891. *Ohannès.*

Words. 1. a. عرضحال *arzihal* com. *arzouhal* petition. (عَرْض presenting + حال case, condition § 537), the same as a. استدعاء *istid'a* (X. of دعوى). a. نظارت *nézarét* ministry. a. جلیله glorious, illustrious: applied to the ministries and provinces the ministers

or the governors of which are either véziers or mûshirs. If the minister and governor be below the Bala degree, then بهیه *béhiyé* 'graceful' and علیه *aliyé* 'sublime' are used. See the titles in pages 439—443. 2. p. *nam* name, named. a. *ésér* work. a. p. *ajizané* a polite term for 'my'. 3. a. *mûsévvéddé* a draft, sketch, manuscript (Méfoul of *tésveed* II. of سواد if pron. *mûsvéddé* is Méfoul of *isvidad,* IX. of سواد §§ 629, 634[d]). 4. a. *taqdim ét.*" to present. 5. a. *istid'a* See Note 1. p. *chakéri* slave, servant; a term of politeness for I. a. معا *ma'én* together, *ma* with tenvin § 681.

مرزیفون بدایت محکمه‌سی حقوق دائره‌سی ریاستی جانب عالیسنه

٢٥ To the President of the Civil Section of the Court of First Instance at Merzifoun.

My petition humbly showeth that:

Saddler Toros Agha residing in the street of Haji Bali, owes me as a balance of a note (on the person of T. A.; by a note; the part without payment) 36 Turkish pounds. Though two months have passed beyond the date fixed, he has not yet paid his debt. Therefore I ask your Honour to (for *zîmnînda*) pass the verdict upon the said amount together with the interest and the court expense and to take all necessary steps.

For this case everything depends on your order and verdict

$\frac{1315}{1899}$ March $\frac{9.}{21.}$ *Toraman the son of Youssouf.*

رقعه خطنده مستعمل بعض کلماتك اشکال متنوعه‌سی ٢٦

Different forms of some words used in handwriting. The following words are written by masters in different forms:

طا ' کا ' ده ' نك ' لی ' بی ' سی ' حال ' یول ' یوم ' افندی ' افندم ' افندی‌یه '

اراده ' چوجوق ' حضرتلری ' اولان ' اولوب ' اولدیفندن ' بولنان .

Notes. *Rîqa* is the ordinary current handwriting, used in Turkish. a. *khatt* writing, Turk. *yazî, rîqa khattî* = *él yazîsî.* a. *mûstamél* used (Méfoul of *istimal*). *éshkîal* forms. *mûténévvi* different (fayil of *ténévvû*).

٢٧ Directions تعلیمات *Talimat.*

اولا: طلبه هر هانکی سطری[1] یازه‌جق اولسه اوّل امرده کلمه‌لرك درستجه قرأتنی و معناسنی بیلملیدر.

ثانياً : طلبه‌یه ملکه‌[2] کنجه‌یه قدر کلمه‌لری بر قلمده علی العجله یازمغه جهد ایتمیوب کلمه‌نك هر بر پارچه‌سنی برر برر یعنی قلمی کزدیروب قالد- یرمق ایله یازملی . مثلا (مفخممز) کلمه‌سنی بویله‌جه (م مف مفخ مفخم مفخممز) بش دفعه‌ده یازملی .

ثالثاً : رقعه یازیسنی پك حسنلی کوسترن حاللردن بری دخی شو درکه ؛ یازیلر اولدقجه خط مستقیم اوزرینه دیزیلی کبی اوللی : مثلا (معلممز حاجی صدقی افندی محمود پاشاده عجم خاننده متمکندر) ؛ بویله یازیله‌جغنه شویله‌جه (معلممز حاجی صدقی افندی محمود پاشاده عجم خاننده متمکندر) یازیلسه پك لطیف و ظریف[4] اولور .

رابعاً : مناسب دوشرسه کلمه‌لری بعضاً استیف اصولیله یازملی : مثلا : ذات عالی ، حق نامستحق عاجزی . . . .

Words. 1. a. سطر *satr* com. *satîr* a line of written characters. *évvél émrdé* in the first instance: a. أمر thing, p. *dûrûst* correct, accurate: *dûrûstjé* correctly (§ 458). 2. a. *méléké* mastery, readiness. *méléké gelmék* to acquire a ready power or mastery. *bir qalémdé* in one stroke. *alél ajélé* hastily (§ 671 f). a. *jehd ét."* to strive to the utmost. 2. a. t. *hûsûnlû* beautiful. *oldouqja* if there is any possibility. a. *khattî mûstaqim* straight line: *khatt* line. t. *dizili* arranged (verb. adj. of *dizmék* to arrange § 442). 4. a. *latif* graceful. a. *zarif* elegant. *mûnasib dûshérsé* wherever it is proper. *istif ousoulou ilé* pilling up in order, building over another.

Directions.

First: Whatever word the student is to write he must know in the first instance how to read it and the meaning of it.

Second: Until the student gains mastery, instead of striving to write the words hastily at one stroke, he must write every part of the word separately, that is moving the pen and raising it at each letter. For instance: the word مفخممز *moufakhkhamîmîz* may be written in five strokes: as

م ، مف ، مفخ ، مفخم ، مفخممز .

Third: One of the other peculiarities which show graceful and regular handwriting is that the letters must be arranged on a straight line as far as possible. (So that if you put a ruler under a line, all the letters must stand upon the ruler, except ح ، ع ، م, which must stand half above the line half below, for instance معلممز حاجی صدقی افندی محمود پاشاده عجم خاننده متمکندر[1]

1. Our teacher Haji Sîdqî Effendi is residing in Ajém Han, Mahmoud Pasha.

must be written all above the line, except the *mim;* which is more graceful and elegant.)

Fourth: If it is possible the words must be written as arranged over one another. For instance ذات عالی ' حق نامستحق عاجزی *zatî ali, haqqî namûstahaqqî ajizi* must be written with a slope, as shewn in the text.

۲۸ رؤس : رتبهٔ ثانیه : خط دیوانی

باب سرعسکری ترجمه و تحریرات اجنبیه قلمی خلفا سندن[1] افتخار الاماجد
و الاکارم مهری افندی ' دام مجده[2] ' شایسته عاطفت سنیه بولندیغنه بناً[3] شرفسنوح
و صدور بیوریلان[4] امر و ارادهٔ احسان عادهٔ جناب شهنشاهی موجبنجه[5]
عواطف علیهٔ ملوکانه‌مدن مومی‌الیهه ذکر اولنان رتبهٔ ثانیه توجیه اولندی[6] .
فی ۱۳ ربیع الاول سنهٔ ثلث مأیه و الف[7] .

Words. 1. ***Rou'ous*** the diploma conferring degree of nobility (p. 458) issued by the Grand Viziriate. ***Khattî Divani*** a style of large handwriting used in the Imperial Chancery for engrossing letters patent. ***Babî séraskéri*** the War Department (p. 443). a. ***khûléfa*** clerks (pl. of *khalifé*). 2. a. *iftikhar* glory. a. *ékîarim* very honourable (pl. of *ékrém*). *émajid* most illustrious ones (pl. of *émjéd*). a. ***damé méjdouhou*** may his grandeur endure! 3. p. ***shayésté*** worthy (Méfoul of ***shayéstén***). a. ***atîfét*** kindness, honour. a. ***séniyé*** fem. of ***séni*** sublime, high. a. ***binayén*** on account of (adverb). 4. a. ***shéréf sounouh, shéréf soudour*** issued gloriously (used for the Imperial Iradé). ***émrou iradéyi ihsanadé*** kindly bestowed order and edict (by symphonious termination § 698). a. ***iradé*** is verbal edict, ***férman*** written edict. ***iradéyi séniyé*** Imperial verbal edict. ***iradéyi aliyi*** ministerial order. 5. a. ***moujébinjé*** accordingly. 6. a. ***avatîf*** bounties (pl. of ***atîfét***). 7. ***séné(t), sélés mayé vé élf*** (p. 389).

The Diploma of the Second degree of Nobility.

To [the glory of] the most illustrious and honourable person Mihri Efféndi, (may his grandeur endure!), clerk in the Bureau of foreign correspondence and translation in the Séraskeriat, being worthy of the Imperial (sublime) favours, in accordance with the kindly bestowed Imperial Order and Edict issued gloriously, is granted the 2nd grade of Nobility by the royal bounties.

13 Rebi'l Evvel 1300.

۲۹ A Prayer of Imam Ali امام علینك بر مناجاتی

O munificent One, I praise Thee: O sole object of worship, Thou art supreme. Whomsoever Thou wilt of Thy worshippers Thou dost render the object of Thy endless bounties, and another whom Thou willest, Thou makest suffer loss and disappointment.

My Creator, Thou alone art my refuge, whether in difficulty or in prosperity. I take refuge in Thee, I pray to Thee. O, my God, though my sin is great yet, is not Thy forgiveness still greater than it?

Notes. Khattî Ijazét The original of this piece is written in the text in the characters called *Ijazét,* which is used in the diplomas of Canon Law Schools. a. امام *imam* a leader in public worship (pl. ائمه *éyimmé*). امام على المرتضى بن ابى طالب *Imam Ali él Mourtaza bén Ebi Taléb* the first convert to Islam and 4th caliph, succeeded Osman, died 660. He was the bravest and most faithful follower of the prophet, whose daughter Fatima he married. مناجات *mûnajat* supplication (III. of نجو). جود liberality, munificence. صاحب جود liberal (§ 695[3]). حامد *hamid* who praises and glorifies God. p. يكانه *yégîané* sole, unique. a. معبود *maboud* object of worship, god. a. متعالى *mûtéali* supreme (God). عباد *îbad* servants (pl. of عبد *abd*). p. بى پايان *bi payan* endless. p. دوچار subject. a. خسران *khousran* loss as to hope of salvation. a. حرمان *hîrman* disappointment. a. p. التجاگاه *iltijagîah* refuge. a. عسر *ousr* difficulty. يسر حال *yûsri hal* a case of affluence. الهى! *ilahi!* My God! (§ 676[1]).

ستايش حضرت پادشاهى ۳۰

A Praise to His Majesty the Sultan.

1.

1., 2. lines. The revealer of the mysteries of the ages has given us a king of praiseworthy character. (2., 3.) We have a faultless protector, who deserves every kind of praise.

There is no limit to the bounties which he bestows,
there is no happiness greater than this.

2.

(1., 2.) O throne (of the Ottomans)! equal to the throne in the seventh heaven, shadowed by the immortal Lotus tree, thou art our keeper. (3., 4.) Through Thy auspices (under your shadow) comes to those who take refuge in thee endless pleasure.

You are the shadow of the True One on the crown
of the head of the destitute. The True One knows
that you are very rightfully entitled to royalty.

Notes. 1. The text is written in the style called *ta'liq* or *néstaliq* (*néskh-taliq*), which is the Persian model of Arabic characters; it is used by Persians, and also in documents of the

Ottoman Canonical Court. p. *sitayish* praise, eulogy (§ 551). p. *razdan: raz* secret, mystery, *dan* knowing (§ 535). *édvar* ages (pl. of *dévr*). p. a. *sûtoudé atvar* praiseworthy character. p. *sézavar* worthy, deserving: p. *séza* + *var* (§ 532). a. *hamee* protector. p. *bi béhané* faultless. 2. a. *bézl ét.''* to expend. a. *loutf* pl. *éltaf* kindness. a. *ghayét* end. 3. a. *arsh* canopy; throne (7th heaven). a. *sérir* throne. a. *sédré* the Lotus-tree, reputed to exist in the seventh heaven. a. *viqayé* to keep. (*éhli iltijaya sayeñdé séfayî bi béhané gélmékdé dir*), (*sédré aghajînîñ ûzériné sayé atdîghî arsh, takht*). 4. a. *féraq* crown of the head. a. *zou'afa* weak (pl. of *zayif*. Original of the French Zouave, the Arabs esteeming weak all who are not mounted). a. *zîll* shadow. *haqq* the True One. a. *éhaqq* very rightfully entitled (to a thing).

۳۱ The Praise of Good Handwriting.

(Transliteration.)

1. *Téallém qîvamé'l khatti ya za(t)ét tééddûb,*
2. *Fé mél khattou, illa zeenét'ûl mûtééd'dibi,*
3. *Fe in kûnté za malin fé khattûké, zeenétûn,*
4. *Vé in kûnté mûhtajén fé éfdalou méksébin.*

1. Learn good handwriting, O student,
2. What is handwriting, but the ornament of the educated?
3. If you are wealthy your writing will be an ornament,
4. If you are a needy one, then it is the noblest of gaining attainments.

Note. The Arabic inscription written in this style is called *Nésikh.*

۳۲ A Prayer For His Majesty.

جناب خالق کون ومکان[1]، رونق افزای فصول و آزمان[2]، تنزهت ذاته عن العجز والنقصان[3]، روح جسم جهان وَ نورچشم عالمیان اولان[4] پادشاه معدلتعنوان[5] وَ شنهشاه عمیم الاحسان[6] ولی نعمت بی امتنان[7] افندمز حضرتلرینی الی آخر الدوران[8] اریکه پیرای شوکت و شان[9] بیورسون آمین.

May God, the creator of the world and space, increaser of the splendor of seasons and times, who is exempt from imperfectness and defect, cause (keep) our rightous King and Emperor whose favours are universal, the generous benefactor, who is the soul of the body of the universe and the light of the eyes of humanity, to adorn the throne of majesty and splendour forever!

Notes. I. This inscription is written in *Jélee Divanee* or *Réhanee*. *Jélee* mean large, legible from afar, heavy (characters). II. This piece is a prayer for the Sultan, written in the ancient favourite style of symphonious termination (§ 698). 1. a. *Jénab* used before the attributes of God. a. *khaliq* creator. a. *kévn* universe, N. of Location *mékîan* space. 2. p. *révnaq éfza* increasing

the splendour (§ 535). a. *fousoul* pl. of *fasl* season (of the year). a. *ézman* pl. of *zéman* time. 3. a. *ténézzéhé* who is free from (imperfection, Arabic verb). *zatouhou* his person. *-hou* Arab. masc. poss. pron. (§ 673). a. *'an* from. *'ajz* imperfectness. a. *noqsan* deficiency (§ 671[f]). 4. a. *alémeeyan* humanity, mankind; *'alémee* pertaining to the world, inhabitant of the world. ی *-ee* is for Nisbé; Persian pl. *alémeeyan*. 5. a *ma'délét ûnvan* just, righteous (§ 537): *ma'délét* justice + *'ûnvan* title. p. شهنشاه or شاهنشاه *shahinshah* king of kings, a title of the Ottoman Sultans. 6. a. *ameemou'l-ihsan* whose favours are universal, Arab. Izafét: *'ameem* is adj. qual. of *'oumoum*. 7. a. *véléniméti bi imtinan* a generous benefactor. *bi-* pers. prefix, *imtinan* upbraiding (VIII. of *minnét*). 8. a. *ila* until (§ 671[e]). *akhîrû'ddévran* Arab. Izafét. آخر *akhîr* fayil of اخرت end. a. دوران *dévran* ages, (the correct pron. is *dévéran*). 9. p. *ériké* throne, *peera* adorn (§ 535). a. *shérkét ou shan* imperial majesty and grandeur.

The Seals مهر *Mêhûrlér.*

1. Abdûl' Kérim. 2. Youssouf Ziya. 3. Méhémméd. 4. Méhémméd Khalid. 5. Méhémméd Salih. 6. Rîfat, Rifat. 7. Es séyyid Méhémméd Jémal. 8. Osman Nouri. 9. Es séyyid Méhémméd. 10. Jélalé'ddin. 11., 12. Ismayil Haqqî. 13. Hassan Hûséyin. 14. Mahmoud. 15. Arif. 16. Ibrahim Edhém. 17. Abdoullah. 18. Youssouf Ziya. 19. Méhémméd Shévqî. 20. Ahméd Hamdi. 21. Méhémméd Ali. 22. Hûséyin Hilmi. 23. Méhémméd Nazif. 24. Méhémméd Jévdét. 25. Abdû'l Aziz. 26. Salih. 27. Méhémméd Khoulousi. 28. Méhémméd Nouri. 29. Méhémméd Khayri. 30. Abdû'r Rahman. 31. Osman Nouri. 32. Moustafa. 33. Moustafa Nazmi. 34. Moustafa Féhmi. 35. Méhémméd Fayiq. 36. Osman Nouri. 37. Méhémméd Béha'éddin. 38. Ismayil. 39. Khalid. 40. Abdû'l Qadir. 41. Ibrahim Haqqî. 42. Khalil Rifat. 43. Eomér Loutfi. 44. Hûséyin Hûsni. 45. Ohannés Agopian. 46. Ahméd Fayiq. 47. Méhémméd Emin. 48. Méhémméd Sami. 49. Izzét. 50. Méhémméd Moutarr. 51. Méhémméd Mouzaffér. 52. Méhémméd Fou'ad. 53. Mésoud. 54. Méhémméd Shakir. 55. Ismayil Haqqî. 56. Méhémméd Jémal. 57. Méhémméd Osman. 58. Méhémméd Arif. 59. Khalil. 60. Moustafa, vulg. Mîsdafa. 61. Es séyyid Méhémméd Jémil. 62. Esséyyid Ibrahim Haqqî. 63. Békir Sîdqî. 64. Mahmoud él Hûséyni. 65. Osman. 66. Ali. 67. Moustafa Nouri. 68. Yaqoub. 69. Youssouf. 70. Khalil Shévqî. 71. Méhémméd Shakir. 72. Hûséyin Sabri. 73. Békir Sîdqî. 74. Es séyyid Méhémméd Jémal. 75. Ali Haydar. 76. Hûséyin Tahsin. 77. Ali Ghalib. 78. Méhémméd Ali. 79. Mahmoud. 80. Méhémméd Salim.

The End تم *Témmé.*

As an addition to the List of Books mentioned in the Preface of the Grammar, we recommend

Redhouse's English-Turkish
and
Turkish-English Dictionary.

By Dr. **Ch. Wells.**

B. Quaritch; 15 Piccadelly, London.

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